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The Standard.

UNITED STATES AND MEXICO.

As there is increasing prospect of war with Mexico, we have thought best to copy the most important part of the official correspondence between the two governments:

NATIONAL PALACE, MEXICO, May 12, 1842.

The undersigned, Secretary of State and Foreign Relations, enjoys the satisfaction of addressing the honorable Secretary of State of the United States of America, in the name and by the express order of his excellency, the President of the Mexican republic.

The relations of amity and good harmony which have happily subsisted between this and your great nation, might have been disturbed in a lamentable manner, since the year 1835, when the revolution of Texas broke out, if the Mexican government had not given so many evidences of its forbearance; and had not made so many and so great sacrifices, for the sake of peace, in order that the world might not, with pain and amazement, see the two nations which appear to be destined to establish the policy and the interests of the American continent, divided and ravaged by the evils of war.

But, from that truly unfortunate period, the Mexican republic has received nothing but severe injuries and inflictions from the citizens of the United States—the Mexican government speaks only of the citizens of the United States, as it still flatters itself with the belief, that it is not the government of that country which has promoted the insurrection in Texas; which has favored the usurpation of its territory, and has supplied the rebels with ammunition, arms, vessels, money, and recruits; but that these aggressions have proceeded from private individuals, who have not respected the solemn engagements which bind together the two nations, nor the treaties concluded between them, nor the conduct, ostensibly frank, of the cabinet of Washington.

It is, however, notorious, that the insurgent colonists of that integral part of the territory of the Mexican republic, would have been unable to maintain their prolonged rebellion, without the aid and the efficient sympathies of citizens of the United States, who have publicly raised forces in their cities and towns, have fitted out vessels in their ports, and laden them with munitions of war, and have marched to commit hostilities against a friendly nation, under the eyes, and with the knowledge, of the authorities to whom are entrusted the fulfillment of the law.

The Mexican government entertains so high an opinion of the force of the government of the United States, and of its power to restrain those its subjects from violating the religious faith of treaties solemnly concluded between it and other nations, and from committing hostilities against such nations in time of peace, that it cannot easily comprehend how those persons have been able to evade the punishment decreed against them by the laws of the United States themselves; and to obtain that quiet impunity which incessantly encourages them to continue their attacks. It is well worthy of remark, that no sooner does the Mexican government, in the exercise of its rights, which it cannot and does not desire to renounce, prepare means to recover a possession usurped from it, than the whole population in the United States, especially in the southern States, is in commotion; and in the most public manner, a large portion of them is turned upon Texas, in order to prevent the rebels from being subjected by the Mexican arms, and brought back to proper obedience.

Could proceedings more hostile on the part of the United States, have taken place, had that country been at war with the Mexican republic? Could the insurgents of Texas have obtained a co-operation more effective, or more favorable to their interests? Certainly not; the civilized world looks on with amazement, and the Mexican government is filled with unspeakable regret, as it did hope, and had a right to hope, that, living in peace with the United States, your government would preserve our territory from the invasions of your own subjects. The vicinity of a friend is an advantage, rather than an inconvenience; but if one neighbor oversteps the sacred limits imposed by treaties, and disturbs and harasses another, it cannot be maintained that the friendship of the former is real, and that much confidence should be placed in it.

The government of the Mexican republic, therefore, which regards the faithful fulfillment of treaties as its highest obligation, which anxiously desires to preserve and increase its friendly relations with the people and the government of the United States, finds itself under the necessity of protesting solemnly against the aggressions which the citizens of those States are constantly repeating upon the Mexican territory, and of declaring, in a positive manner, that it considers as a violation of the treaty of amity, the toleration of a course of conduct which produces an incomprehensible state of things—a state neither of peace nor war; but inflicting upon the Mexican republic the same injuries and inconveniences as if war had been declared between the two nations, which are called by Providence to form with each other relations and bonds of extreme and cordial friendship.

And the undersigned, in complying with this order from the most excellent provisional President of the republic of Mexico, assures you, sir, of the high consideration with which he remains,

Your obedient servant,
J. M. DE BOCANEGRA.

To the Hon. DANIEL WEBSTER,
Secretary of State of the United States of America.

Mr. Webster to Mr. Thompson.

DEPARTMENT OF STATE,
WASHINGTON, July 8, 1842.

SIR,—On the 29th of last month, a communication was received at this department from Mr. de Bocanegra, Secretary of State and Foreign Relations of the government of Mexico, having been forwarded through the agency of Mr. Velasques de Leon, at New-York, who informed the department, by a letter accompanying that of Mr. de Bocanegra, that he had been appointed charge d'affaires of the Mexican republic to this government, although he had not yet presented his credentials. Mr. de Bocanegra's letter is addressed to the Secretary of State of the United States, and bears date the 12th of May. A copy, together with a copy of the communication from Mr. Velasques de Leon transmitting it, and of the answer to Mr. Velasques de Leon from this department, you will receive herewith. Upon the receipt of this despatch, you will immediately address a note to Mr. Bocanegra, in which you will say—

That the Secretary of State of the United States has received a letter addressed to him by Mr. de Bocanegra, under date of the 12th of May, and transmitted to the department of State, at Washington, through the agency of Mr. Velasques de Leon, at New-York, who informs the government of the United States, that he had been appointed charge d'affaires of the Mexican republic, although he has not presented his letter of credence.

The government of the United States sees, with regret, the adoption, on this occasion, of a form of communication quite unusual in diplomatic intercourse, and for which no necessity is known. An envoy extraordinary and minister plenipotentiary of the United States, fully accredited to the government of Mexico, was at that moment in its capital, in the actual discharge of his functions, and ready to receive, on behalf of his government, any communication which it might be the pleasure of the President of the Mexican republic to make to it; and it is not improper to here add, that it has been matter of regret with the government of the United States, that while, being animated with a sincere desire at all times to cultivate the most amicable relations with Mexico, it has not failed to maintain near that government a mission of the highest rank known to its usages, Mexico, for a long time, has had no representative near the government of the United States.

But the manner of the communication from Mr. de Bocanegra, however novel and extraordinary, is less important than its contents and character; which surprise the government of the United States, by a loud complaint of the violation of its neutral duties. Mr. de Bocanegra, speaking, as he says, by the express order of the President of the Mexican republic, declares, that the amicable relations between the two countries might have been lamentably disturbed, since the year 1835, when the revolution of Texas broke out, had not Mexico given so many evidences of its forbearance, and made so many and so great sacrifices, for the sake of peace, in order that the world might not see, with pain and amazement, two nations, which appear destined to establish the policy and interests of the American continent, divided and ravaged by the evils of war.

This language implies that such has been the conduct of the United States, towards Mexico, that war must have ensued before the present time, had not Mexico made great sacrifices to avoid such a result—a charge which the government of the United States utterly denies and repels. It is wholly ignorant of any sacrifices made by Mexico, in order to preserve peace; or of any occasion calling on its government to manifest uncommon forbearance. On the contrary, the government of the United States cannot but be of opinion, that if the history of the occurrences between the two governments, the state of things at this moment existing between them, be regarded, both the one and the other will demonstrate, that it is the conduct of the government of the United States which has been marked, in an especial manner, by moderation and forbearance. Injuries and wrongs have been sustained by citizens of the United States, not inflicted by individual Mexicans, but by the authorities of the government; for which injuries and wrongs, numerous as they are, and outrageous as is the character of some of them, and acknowledged as they are by Mexico herself, redress has been sought only by mild and peaceable means, and no indemnity asked but such as the strictest justice imperatively demanded. A desire not to disturb the peace and harmony of the two countries, has led the government of the United States to be content with the lowest measure of remuneration. Mexico herself must admit that, in all these transactions, the conduct of the United States towards her, has been signalized, not by the infliction of injuries, but by the manifestation of a friendly feeling, and a conciliatory spirit.

The government of the United States will not be unjust in its sentiments towards Mexico; it will not impute to its government any desire to disturb the peace; it acquits it of any design to spread the ravages and horrors of war over the two countries; and it leaves it to Mexico herself to avow her own motives for her pacific policy, if she have any other motives than those of expediency and justice: provided, however, that such avowal of her motives carry with it no imputation or reflection upon the good faith and honor of the United States.

The revolution in Texas, and the events connected with it, and springing out of it, are Mr. de Bocanegra's principal topic; and it is in relation to these, that his complaint is founded. His government, he says, flatters itself that the government of the United States has not promoted the insurrection in Texas, favored the usurpation of its territory, or supplied the rebels with vessels, ammunition, and money. If Mr. de Bocanegra intends this as a frank admission of the honest and cautious neutrality of the government of the United States, in the contest between Mexico and Texas, he does that government justice, and no more than justice; but if the language be intended to intimate an opposite and a reproachful meaning, that meaning is only the more offensive, for being insinuated, rather than distinctly avowed. Mr. de Bocanegra would seem to represent, that from 1835 to the present time, citizens of the United States, if not their government, have been aiding rebels in Texas in arms against the lawful authority of Mexico. This is not a little extraordinary. Mexico may have chosen to consider, and may still choose to consider, Texas as having been at all times, since 1835, and as still continuing, a rebellious province; but the world has been obliged to take a very different view of the matter. From the time of the battle of San Jacinto, in April, 1836, to the present moment, Texas has exhibited the same external signs of national independence as Mexico herself, and with quite as much stability of government. Practically free and independent, acknowledged as a political sovereignty by the principal powers of the world, no hostile foot finding rest within her territory for six or seven years, and Mexico herself refraining for all that period from any further attempt to re-establish her own authority over that territory, it cannot but be surprising to find Mr. de Bocanegra complaining that for that whole period, citizens of the United States, or its government, have been favoring the rebels of Texas, and supplying them with vessels, ammunition, and money; as if the war for the reduction of the province of Texas, had been constantly prosecuted by Mexico, and her success prevented by these influences from abroad.

The general facts appertaining to the settlement of Texas, and the revolution in its government, cannot but be well known to Mr. de Bocanegra. By the treaty of the 22d of February, 1819, between the United States and Spain, the Sabine was adopted as the line of boundary between the two powers. Up to that period, no considerable colonization had been effected in Texas; but the territory between the Sabine and the Rio Grande being confirmed to Spain by the treaty, applications were made to that power for grants of land; and such grants, or permissions of settlement, were in fact made by the Spanish authorities, in favor of citizens of the United States proposing to emigrate to Texas, in numerous families, before the declaration of independence by Mexico. And these early grants were confirmed, as is well known, by successive acts of the Mexican government, after its separation from Spain. In January, 1823, a national colonization law was passed, holding out strong inducements to all persons who should incline to undertake the settlement of uncultivated lands; and although the Mexican law prohibited, for a time, citizens of foreign countries from settling as colonists in territories immediately adjoining such foreign countries, yet even this restriction was afterwards repealed, or suspended. So that, in fact, Mexico, from the commencement of her political existence, held out the most liberal inducements to emigrants into her territories, with full knowledge that these inducements were likely to act, and expecting they would act, with the greatest effect upon citizens of the United States; especially of the southern States, whose agricultural pursuits naturally rendered the rich lands of Texas, so well suited to their accustomed occupations, objects of desire to them. The early colonists of the United States, introduced by Moses and Stephen Austin, under these inducements and invitations, were persons of most respectable character, and their undertaking was attended with very severe hardships, occasioned, in no small degree, by the successive changes in the government of Mexico. They nevertheless persevered, and accomplished a settlement. And, under the encouragements and allurements thus held out by Mexico, other emigrants followed, and many thousand colonists, from the United States and elsewhere, had settled in Texas within ten years from the date of Mexican independence. Having some reason to complain, as they thought, of the government over them, and especially of the aggressions of the Mexican military, stationed in Texas, they sought relief by applying to the supreme government for the separation of Texas from Coahuila, and for a local government for Texas itself. Not having succeeded in this object, in the process of time, in the progress of events, they saw fit to attempt an entire separation from Mexico, to set up a government of their own, and to establish a political sovereignty. War ensued; and the battle of San Jacinto, fought on the 21st of April, 1836, achieved their independence. The war was, from that time, at an end; and in March following, the independence of Texas was formally acknowledged by the government of the United States.

In the events leading to the actual result of these hostilities, the United States had no agency, and took no part. Its government had, from the first, abstained from giving aid or succor to either party. It knew its neutral obligations, and fairly endeavored to fulfill them all. It acknowledged the independence of Texas, only when that independence was an apparent and an ascertained fact; and its example in this particular, has been followed by several of the most considerate powers of Europe.

It has been sometimes stated, as if for the purpose of giving more reason to the complaints of Mexico, that, of the military force which acted against Mexico, with efficiency and success, in 1836, a large portion consisted of volunteers, then fresh from the United States. But this is a great error. It is well ascertained, that of those who bore arms in the Texan ranks, in the battle of San Jacinto, three-fourths at least were colonists, invited into Texas by the grants and the colonization laws of Mexico, and called to the field by the exigencies of the time, in 1836, from their farms, and other objects of private pursuit.

Mr. de Bocanegra's complaint is twofold; first, that citizens of the United States have supplied the rebels in Texas with ammunition, arms, vessels, money, and recruits—have publicly raised forces in their cities, and fitted out vessels in their ports, loaded them with munitions of war, and marched to commit hostilities against a friendly nation, under the eye, and with the knowledge, of the public authorities. In all this, Mr. de Bocanegra appears to forget that while the United States are at peace with Mexico, they are also at peace with Texas; that both stand on the same footing of friendly nations; that since 1837, the United States have regarded Texas as an independent sovereignty, as much as Mexico; and that trade and commerce with citizens of a government at war with Mexico, cannot, on that account, be regarded as an intercourse by which assistance and succor are given to Mexican rebels. The whole current of Mr. de Bocanegra's remarks run in the same direction as if the independence of Texas had not been acknowledged. It has been acknowledged; it was acknowledged in 1837, against the remonstrance and protest of Mexico; and most of the acts of any importance, of which Mr. de Bocanegra complains, flow necessarily from that recognition. He speaks of Texas as still being "an integral part of the territory of the Mexican republic;" but he cannot but understand that the United States do not so regard it. The real complaint of Mexico, therefore, is in substance neither more nor less than a complaint against the recognition of Texan independence.

It may be thought rather late to repeat that complaint, and not quite just to confine it to the United States, to the exemption of England, France, and Belgium, unless the United States, having been the first to acknowledge the independence of Mexico herself, are to be blamed for setting an example for the recognition of that of Texas. But it is still true that Mr. de Bocanegra's specification of his grounds of complaint and remonstrance, is mainly confined to such transactions and occurrences as are the natural consequence of the political relations existing between Texas and the United States. Acknowledging Texas to be an independent nation, the government of the United States of course allows and encourages lawful trade and commerce between the two countries. If articles contraband of war be found mingled with this commerce, while Mexico and Texas are belligerent states, Mexico has the right to intercept the transit of such articles to her enemy. This is the common right of all belligerents; and belongs to Mexico in the same extent as to other nations. But Mr. de Bocanegra is quite well aware that it is not the practice of nations to undertake to prohibit their own subjects, by previous laws, from trafficking in articles contraband of war. Such trade is carried on at the risk of those engaged in it, under the liabilities and penalties prescribed by the law of nations, or by particular treaties. If it be true, therefore, that citizens of the United States have been engaged in a commerce by which Texas, an enemy of Mexico, has been supplied with arms and munitions of war, the government of the United States, nevertheless, was not bound to prevent it; could not have prevented it, without a manifest departure from the principles of neutrality; and is in no way answerable for the consequences. The treaty of the 5th of April, 1831, between the United States and Mexico, itself shows, most clearly, how little foundation there is for the complaint of trading with Texas, if Texas is to be regarded as a public enemy of Mexico. The sixteenth article declares: "It shall likewise be lawful for the aforesaid citizens, respectively, to sail with their vessels and merchandise before-mentioned, and to trade with the same liberty and security from the places, ports, and havens, of those who are enemies of both or either party, without any opposition or disturbance whatsoever; not only directly from the places of the enemy before-mentioned to neutral places, but also from one place belonging to an enemy, to another place belonging to an enemy; whether they be under the jurisdiction of the same government, or under several."

The 18th article enumerates those commodities which shall be regarded as contraband of war, but neither that article nor any other imposes on either nation any duty of preventing, by previous regulation, commerce in such articles. Such commerce is left to its ordinary fate, according to the law of nations. It is only, therefore, by insisting, as Mr. de Bocanegra does insist, that Texas is still a part of Mexico, that he can maintain any complaint. Let it be repeated, therefore, that if the things against which he remonstrates be wrong, they have their source in the original wrong of the acknowledgment of Texan independence. But that acknowledgment is not likely to be retracted.

There can be no doubt at all, that for the last six years, the trade in articles contraband of war between the United States and Mexico, has been greater than between the United States and Texas. It is probably greater at the present moment. Why has not Texas a right to complain of this? For no reason, certainly, but because the permission to trade, or the actual trading by the citizens of a government, in articles contraband of war, is not a breach of neutrality.

Mr. de Bocanegra professes himself unable to comprehend how those persons, of whom he complains, have been able to evade the punishment decreed against them by the laws of the United States; but he does not appear to have a clear idea of the principles or provisions of those laws. The duties of neutral nations in time of war are prescribed by the law of nations, which is imperative and binding upon all governments; and nations not unfrequently establish municipal regulations for the better government of the conduct of their subjects or citizens.

This has been done by the United States, in order to maintain, with greater certainty, a strict and impartial neutrality, pending war between other countries. And wherever a violation of neutral duties, as they exist by the law of nations, or any breach of its own laws, has been brought to the notice of the government, attention has always been paid to it.

At an early period of the Texan revolution, strict orders were given by the President of the United States to all officers on the south and southwestern frontier, to take care that those laws should be observed; and the attention of the government of the United States has not been called to any specific violation of them since the manifestation, on the part of Mexico, of an intention to renew hostilities with Texas; and all officers of the government remain charged with the strict and faithful execution of these laws. On a recent occasion, complaint was made by the representatives of Texas that an armament was fitted out in the United States for the service of Mexico against Texas.

Two vessels of war, it was alledged, built or purchased in the United States, for the use of the government of Mexico, and well understood as intended to be employed against Texas, were equipped, and ready to sail from the waters of New-York. The case was carefully inquired into, official examination was made, and legal counsel invoked. It appeared to be a case of great doubt, but Mexico was allowed the benefit of that doubt; and the vessels left the United States with the whole, or a part of their armament actually on board. The same administration of even-handed justice, the same impartial execution of the laws towards all parties, will continue to be observed.

If forces have been raised in the United States, or vessels fitted out in their ports, for Texan service, contrary to law, no instance of which has as yet come to the knowledge of the government, prompt attention will be paid to the first case, and to all cases which may be made known to it. As to advances, loans, or donations of money or goods, made by individuals to the government of Texas, or its citizens, Mr. de Bocanegra hardly needs to be informed that there is nothing unlawful in this, so long as Texas is at peace with the United States; and that these are things which no government undertakes to restrain. Other citizens are equally at liberty, should they be so inclined, to show their good will towards Mexico by the same means. Still less can the government of the United States be called upon to interfere with opinions uttered in the public assemblages of a free people, accustomed to the independent expression of their sentiments, resulting in no violation of the laws of their country, or of its duties as a neutral State. Towards the United States, Mexico and Texas stand in the same relation, as independent States at war. Of the character of that war mankind will form their own opinions, and in the United States, at least, the utterance of those opinions cannot be suppressed.

The second part of M. de Bocanegra's complaint is thus stated: "No sooner does the Mexican government, in the "exercise of its rights, which it cannot and does not desire to renounce, prepare means to recover a possession usurped from it, than the whole population of the United States, especially in the southern States, is in commotion; and in the most public manner, a large portion of them is directed upon Texas."

And how does Mr. de Bocanegra suppose that the government of the United States can prevent, or is bound to undertake to prevent, the people from thus going to Texas? This is emigration; the same emigration, though not under the same circumstances, which Mexico invited to Texas before the revolution. These persons, so far as is known to the government of the United States, repair to Texas not as citizens of the United States, but as ceasing to be such citizens, and as changing at the same time their allegiance and their domicil. Should they return, after having entered into the service of a foreign State, still claiming to be citizens of the United States, it will be for the authorities of the United States government to determine how far they have violated the municipal laws of the country, and what penalties they have incurred. The government of the United States does not maintain, and never has maintained, the doctrine of the perpetuity of natural allegiance. And surely Mexico maintains no such doctrine; because her actually existing government, like that of the United States, is founded on the principle that men may throw off the obligation of that allegiance to which they are born.

The government of the United States, from its origin, has maintained legal provisions for the naturalization of such subjects of foreign States as may choose to come hither and make their home in the country, and, renouncing their former allegiance, and complying with certain stated requisitions, to take upon themselves the character of citizens of this government. Mexico herself has laws granting equal facilities to the naturalization of foreigners.

On the other hand, the United States have not passed any law restraining their own citizens, native or naturalized, from leaving the country and forming political relations elsewhere. Nor do other governments, in modern times, attempt any such thing. It is true that there are governments which assert the principle of perpetual allegiance; yet, even in cases where this is not rather a matter of theory than practice, the duties of this supposed continuing allegiance are left to be demanded of the subject himself, when within the reach of the power of his former government; and as exigencies may arise, and are not attempted to be enforced by the imposition of previous restraint preventing men from leaving their country.

Upon this subject of the emigration of individuals from neutral to belligerent States, in regard to which Mr. de Bocanegra appears so indignant, we must be allowed to bring Mexico into her own presence; to compare her with herself, and respectfully invite her to judge the matter by her own principles and her own conduct. In her great struggle against Spain for her own independence, did she not open her arms wide to receive all who would come to her from any part of the world? And did not multitudes flock to her new-raised standard of liberty from the United States, from England, Ireland, France, and Italy, many of whom distinguished themselves in her service, both by sea and land? She does not appear to have supposed that the governments of these persons, thus coming to unite their fate with hers, were, by allowing the emigration, even pending a civil war, furnishing just cause of offense to Spain. Even in her military operations against Texas, Mexico, employed many foreign emigrants; and it may be thought remarkable that in those very operations, not long before the battle of San Jacinto, a native citizen of the United States, held high command in her service, and performed feats of no mean insignificance in Texas. Of that toleration, therefore, as she calls it, and which she now so warmly denounces, Mexico, in that hour of her emergency, embraced the benefits eagerly, and to the full extent of her power. May we not ask, then, how she can reconcile her present complaints with her own practice, as well as how she accounts for so long and unbroken a silence upon a subject on which her remonstrance is now so loud?

Spain chose to regard Mexico only in the light of a rebellious province for near twenty years after she had asserted her own independence. Does Mexico now admit that, for all that period, notwithstanding her practical emancipation from Spanish power, it was unlawful for the subjects and citizens of other governments to carry on with her the ordinary business of commerce, or to accept her tempting offers to emigrants? Certainly such is not her opinion.

Might it not be asked, then, even if the United States had not already, and long ago, acknowledged the independence of Texas, how long they should be expected to wait for the accomplishment of the object, now existing only in purpose and intention, of the re-subjugation of that territory by Mexico?

How long, let it be asked, in the judgment of Mexico herself, is the fact of actual independence to be held of no avail against an avowed purpose of future re-conquest?

Mr. de Bocanegra is pleased to say, that if war actually existed between the two countries, proceedings more hostile on the part of the United States could not have taken place than have taken place, nor the insurgents of Texas obtained more effectual co-operation than they have obtained.

This opinion, however hazardous to the discernment and just estimate of things of those who avow it, is yet abstract and theoretical, and so far harmless.

The efficiency of American hostility to Mexico has never been tried; the government has no desire to try it. It would not disturb the peace for the sake of showing how erroneously Mr. de Bocanegra has reasoned; while, on the other hand, it trusts that a just hope may be entertained that Mexico will not inconsiderately and needlessly hasten into an experiment by which the truth or fallacy of his sentiments may be brought to an actual ascertainment.

Mr. de Bocanegra declares, in conclusion, that his government finds itself under the necessity of protesting solemnly against the aggressions which the citizens of the United States are reiterating upon the Mexican territory; and of declaring, in a positive manner, that it will consider as a violation of the treaty of amity the toleration of that course of conduct, which, he alledges, inflicts on the Mexican republic the injuries and inconveniences of war. The President exceedingly regrets both the sentiment and the manner of this declaration. But it can admit but of one answer. The Mexican government appears to require that which could not be granted, in whatever language or whatever tone requested. The government of the United States is a government of law.

The chief executive magistrate, as well as functionaries in every other department, is retained and guided by the Constitution and the law of the land. Neither the Constitution nor the law of the land, nor principles known to the usage of modern States, authorizes him to interdict lawful trade between the United States and Texas; or to prevent, or attempt to prevent, individuals from leaving the United States for Texas, or any other foreign country.

If such individuals enter into the service of Texas, or any other foreign State, the government of the United States no longer holds over them the shield of its protection. They must stand or fall in their newly assumed character, and according to the fortunes which may betide it. But the government of the United States cannot be called upon to prevent their emigration; and it must be added, that the Constitution, public treaties, and the laws, oblige the President to regard Texas as an independent State, and its territory as no part of the territory of Mexico. Every provision of law, every principle of neutral obligation, will be sedulously enforced in relation to Mexico, as in relation to other powers; and to the same extent, and with the same integrity of purpose. All this belongs to the constitutional power and duty of the government, and it will all be fulfilled. But the continuance of amity with Mexico cannot be purchased at any higher rate. If the peace of the two countries is to be disturbed, the responsibility will devolve on Mexico. She must be answerable for consequences. The United States, let it be again repeated, desire peace. It would be with infinite pain that they should find themselves in hostile relations with any of the new governments on this continent. But their government is regulated, limited, full of the spirit of liberty, but surrounded, nevertheless, with just restraints; and, greatly and fervently as it desires peace with all States, and especially with its more immediate neighbors, yet no fear of a different state of things can be allowed to interrupt its course of equal and exact justice to all nations, nor to jostle it out of the constitutional orbit in which it revolves. I am, sir, your ob't servant,
DANIEL WEBSTER.

To WADDY THOMPSON, Esq. &c.

[TRANSLATION.]

NATIONAL PALACE, MEXICO, May 31, 1842.

The undersigned, minister of foreign relations and government of the Mexican republic, had the honor, a few days since, to address the honorable Secretary of State of the United States, in order to protest formally against the government of that republic, in the name of his excellency, the provisional President, on account of the continued hostilities and aggressions of citizens of the United States against the Mexican territory. And although he might hope for a flattering result in the change of proceedings, he finds himself, in consequence of a continuation of those proceedings, under the necessity of again calling the attention of the Secretary of State to the undeniable toleration which has been, and is still, afforded to the enemies of a nation sincerely friendly, and bound by the solemn compacts of a treaty which unites the two republics.

In that note, the undersigned, after setting before the secretary the prudence with which the government of Mexico has sought, ever since the commencement of the revolution of Texas, to conduct all its relations with the United States so as to avoid a rupture between the two nations, which, from their importance, and other serious considerations, seemed destined to fix the policy and the lot of the vast and rich continent of America, he flattered himself with the idea that the cabinet of Washington would not protect, either openly or secretly, or in any way, the scandalous usurpation of an acknowledged portion of the national territory. He, however, regrets that he must judge from facts, open to all the world, that the very cabinet of the United States, and the subaltern and local authorities, do observe a conduct openly at variance with the most sacred principles of the law of nations, and the solemn compacts of amity existing between the two nations; sufficient proof being afforded by the consent given to the formation of the most tumultuous public assemblies in various parts of the United States themselves, to the equipment of armaments, and the embarkation of volunteers in large bodies, and to the preparation and disposal of everything calculated to contribute to aid the Texans, and to the invasion of a neighboring and friendly republic.

The Mexican government cannot understand such conduct; and being itself frank in its proceedings, and animated at the same time by a sincere desire that the relations now existing between this republic and the United States, should not suffer the slightest alteration, it considers itself bound in duty to repeat, with every formality, its former protest against such toleration; the continuance of which it will regard as a positive act of hostility against this republic, which will regulate the conduct to be observed by it agreeable to the dictates of justice and to the interests and dignity of the nation.

The undersigned hopes that the secretary will be pleased to reply, with that promptness which the importance of the subject requires, and he avails himself with pleasure of this opportunity to repeat to that gentleman the assurance of his most distinguished consideration, with which he remains, &c.
J. MARIA DE BOCANEGRA.

To the Hon. DANIEL WEBSTER,
Secretary of State of the United States of America.

Mr. Webster to Mr. Thompson.

DEPARTMENT OF STATE,
WASHINGTON, July 13, 1842.

SIR: After writing to you on the 8th instant, I received, through the same channel as the former, Mr. de Bocanegra's second letter, and at the same time your despatch of the 6th of June, and your private letter of the 21st. This last letter of Mr. de Bocanegra was written, as you will see, before it was possible for him to expect an answer to his first, which answer is now forwarded, and shows the groundless nature of the complaints of Mexico. The letter itself is highly exceptionable and offensive.

It imputes violations of honor and good faith to the government of the United States not only in the most unjust, but in the most indecorous manner. You have not spoken of it in terms too strong in your circular to the members of the diplomatic corps.

On the receipt of this, you will write a note to Mr. de Bocanegra, in which you will say: That the Secretary of State of the United States, on the 9th of July, received his letter of the 31st of May; that the President of the United States considers the language and tone of that letter derogatory to the character of the United States, and highly offensive, as it imputes to their government a direct breach of faith; and that he directs that no other answer be given to it than the declaration that the conduct of the government of the United States, in regard to the war between Mexico and Texas, having been always hitherto governed by a strict and impartial regard to its neutral obligations, will not be changed or altered in any respect or in any degree. If for this the government of Mexico shall see fit to change the relations at present existing between the two countries, the responsibility remains with herself.

I am, sir, your obedient servant,
DANIEL WEBSTER.

To WADDY THOMPSON, Esq.
Envoy Extraordinary and Minister Plenipotentiary of the United States, Mexico.

BRITISH EMANCIPATION.

A few months ago, Lord Stanley made the following remarks, in the course of a debate in the British House of Commons:

That the emancipation of the negro population of the West Indies, had, in the benefits which were derived from it, *exceeded the most sanguine expectations of the most ardent advocates of the measure.* In every one of the islands, the physical condition and prosperity of the laboring classes had reached to an extent far greater than had been anticipated; and what was still more gratifying, the improvement in their physical condition, was accompanied by a corresponding improvement, in their social and moral habits. Religious instruction had produced its anticipated effects; inducing greater purity in domestic life, and creating a stronger desire for education. This he considered to be a result infinitely more important than any improvement in their physical condition. (hear, hear.) To show that he did not exaggerate the vast improvement which had taken place in the habits and conditions of the West India laborers, he would read to the House an extract from an official document which he had, a short time since, addressed to a foreign power, in answer to a statement, in which the great experiment of emancipation was alluded to, as having proved a failure. The words were these:—"It will be found that the British emancipation took place, without the occurrence of a single instance of tumult or disturbance; that the joy of the negroes, on the 1st of August, 1838, was orderly, sober, and religious; that since emancipation, the negroes had been thriving and contented; that they have varied their manner of living, and multiplied their comforts and enjoyments; that their offenses against the laws have become more and more light and unfrequent; that their morals have been improved; that marriage has become more and more substantiated for concubinage; that they are eager for education, rapidly advancing in knowledge, and powerfully influenced by the ministers of religion. Such are among the results of emancipation, which are plain and indisputable; and these results constitute in the estimation of her majesty's government, and the people of England, the complete success of the British emancipation in so far as relates to the primary and paramount objects of that act."

In explaining the complaints that had been made, Lord Stanley said, that in consequence of a great improvement in the moral and social condition of the negroes, they were saving money and buying land; and *this circumstance* rendered labor scarce for the *large planters*, and raised the price of *wages*; so that the large capitalists, could not prosper. The Emancipator makes the following good remarks on this subject:

And at this all our American *democracy* is terribly grieved and scandalized. The remedy to which the aristocracy are constantly goading the government, and in which half a million of dollars have already been thrown away, is immigration. It is curious that two contiguous countries should have spent half a million each, the one to expel, and the other to import, the same description of laborers, and yet both so signally failed. The reason is, that they are both selfishly, and by unprincipled and inhuman means, fighting against the ordinances of Heaven. Let the speculators, the monopolizers of land in the West Indies, take the consequences of their grasping, and share the fate of the speculators and monopolizers of land in the United States; and let the industrious *laborer*, in both countries, be protected in the fruits of his toil, and both countries will prosper.

The Jamaica papers are as diligent as possible to answer the false accounts of their condition, with which mercenary shipmasters are continually furnishing the newspapers of the southern States. The Morning Journal, the leading business paper at Kingston, says: "There has been no complaint against the laborers for some time past;" and it confidently appeals to time, the only arbiter, to determine, "whether the British West India islands are going to ruin, or recovering from the effects of the great change which has taken place." A meeting of planters in the island, not long since, put forth a statement, that—

"Jamaica is a country, notwithstanding all her former prosperity and splendor, as yet imperfectly opened and cultivated. In addition to upwards of 2,000,000 of acres of virgin woodland, where the sound of the axe was never heard, it possesses every variety and combination of soil, and every modification of climate—and there are but few sugar or coffee properties in the island, which, with capital, skill, and enterprise, aided by an exuberant population, that could not be renovated, *and their crops raised and extended from beyond what they even were in the most active periods of slavery.*"

It is obvious, that in a country not only passing from slavery to liberty, but where the land is passing from non-resident proprietors of plantations, into those of small freeholders, to be cultivated by the hands of their owners, neither the amount of exports, nor the condition of the remaining large landholders, is an index of the prosperous condition and prospects of the country itself. One evidence of prosperity is, that with a diminished export, there is an increased import; because it shows that the profits of labor are now expended at home. The increasing value of land, the improvement in the towns, the roads, the dwellings, the schools and churches, are facts which cannot be explained away. In a word, if our American slaveholders stake their case upon the failure and ruin of the British West Indies, in consequence of emancipation, they will in a few years be met with evidence so overwhelming as to *compel* their assent to the existence of general prosperity and improvement.

The following letter from Kingston, Jamaica, dated May 2d, 1842, was published in the New-York Commercial Advertiser:

We are doing well in Jamaica. It was a relief to me to find that, since I left the island, eighteen months before, a most favorable change of sentiment had occurred. There is the prospect of a good crop, after two years of drought and of unexampled mercantile depression; our system is undergoing some important modifications, and the evils under which we have labored are found to be connected with other things than the abolition of slavery, and remedies are in course of application.

One thing is remarkable—*our feeling of perfect security. Every one will admit that in no place can person or property be more safe.* We trust our protection indiscriminately to black and white soldiers. By far the majority of those under arms in this country are blacks; and the bulk of our police force consists of blacks also.

There was a riot lately in Kingston, exaggerated accounts of which appeared in your papers. The blacks had been accustomed, about Christmas-time, to drumming and dancing in the streets, and the mayor, very imprudently, as many think, instead of allowing the bad custom to die out, interfered by the armed police to put it down. The people were indignant, and attacked the police. The principal assailants were women, with their aprons full of stones. The police fired, and killed and wounded several—and the city was kept in an anxious and disturbed state several days. This is the sum and substance of the matter. The whole passed away, and we are quiet and secure again. Our colored people are rapidly advancing. Some of the most able and highly educated men on the island are of the colored race, and they visit in all society without distinction or embarrassment. He must be a bold and a bad man, indeed, who would attempt again to set up in this colony the old and hateful distinction. That, and many other things have passed away with the system that disgraced us.

FIRST OF AUGUST.

Last year, a banquet was given in Jeremie, Island of Haiti, in commemoration of British emancipation. A large number of respectable citizens assembled to celebrate the anniversary of the glorious event. The British flag, joined with that of the Haitien, floated from the 31st July, and on the evening of that day, a brilliant illumination announced the fete.

We extract the following from the remarks of F. Briere, president of the meeting:

Ah! brothers beyond the sea! With what effusion of soul do we now assemble to celebrate the anniversary of the day which has been for you the brightest and most beautiful of all days. Be always grateful for the benefit. Let your conduct prove to the whole world that man has not been created in the image of his God to be assimilated to the rank of animals. You will prove it by the exercise of every social virtue—virtues which rarely accompany the unfortunate in the state of subjection to which the cruelty and avarice of his fellow-men condemn him.

Virtuous philanthropists! who by your solicitude have so much contributed to that great work. May you enjoy the admiration of all ages. May you participate in the joy of those whom you have restored to humanity. May the remembrance of that vir-

tuous action be always present in your hearts! It is the sweetest reward that virtue can desire. Honor and glory to Great Britain.

Loud cheering succeeded the address of Monsieur Brierre.

Immediately after, Monsieur Fery made the following speech:

"It is a most beautiful spectacle, that which was given to the world—it is seven years, since more than a million of unhappy slaves, scattered in the numerous possessions of a mighty empire, awoke on the morrow free, and summoned to all the enjoyments of social life. A blessing inspired by Christian faith, to a just and enlightened government, so much more applicable, as the gift was accompanied by all that could render it lasting and efficacious—an employment of means of labor, order and police, under the entire superintendence of special magistrates; the cultivation of intelligence by schools largely distributed, and abundantly endowed; in short, moral, religious education, dispensed with the most fervent solicitude by ministers of religion, worthy of their sacred mission. Such wise measures could not assuredly fail in soon producing their fruit. Thus do we see to-day British emancipation triumph over those fears which timid or malevolent spirits had wrongly conceived of it.

Most certainly does it belong to the inhabitants of the world, from one end to the other; those who bear the heart of man to rejoice at so happy an event; but to us, Haitiens, it behoves us to recognize the particular and distinct right of celebrating with enthusiasm the august anniversary of the first of August.

One common origin consigned us for a long time to the same miseries, to the same oppression; and if our destinies subsequently became different—if, more impatient of the yoke, or more cruelly treated, or vilely deceived, we broke our chains, conquered, and obtained our rights through torrents of blood, and in the midst of fatal dissensions the inevitable consequences of the state of war, where shall be found the nation which possesses a juster title to congratulate our brothers at being exempted from these afflicting evils? Their freedom, obtained without a rupture, must be to them as joyous, as dear, as precious, as glorious, as our political state, the result of great and varied sacrifices, is to us."

Joy and enthusiasm pervaded the meeting. Among the toasts drank was the following, by Mr. Jacques Villedrouin—

"Glory and honor to great and magnanimous Albion. May her example cause the nations to blush, who, in the 19th century—in this enlightened era of philanthropy and civilization, still permit the shameful enslavement of their fellow-men. Honor to England! let it be proclaimed in ages to come, and for ever. Honor to England—the nation which first yielded to the holy love of humanity, and would not that under the shade of its glorious flag, one human being should live in subjection, and in the irons of slavery. Honor, honor, a thousand times to England!"

CONVENTION OF COLORED CITIZENS.

In the Standard of July 14, will be seen a call for a convention in Philadelphia, on the 30th of August next. We rejoice at anything which indicates increasing activity of mind in our colored brethren; and we particularly rejoice to see them investigating their own rights, and judging of their own wrongs. Most of the objects of the convention are highly praiseworthy, and we concur in them heartily; but some of them appear to us injudicious. Our views may be best expressed by the following extracts from the Northern Star, published in Albany, and the Journal and Messenger, of New-York. Both these papers are conducted by colored men.

The Northern Star says:

"We do not see the expediency of holding even one national convention, and especially one for the purpose of petitioning Congress for a grant of land; and we conceive the object not only uncalled for, but preposterous in the extreme. We have no disposition to separate from the blessings of civilized society, the endearments of home, and the graves of our fathers; here we have labored and suffered oppression and persecution for centuries, the soil has become enriched by the sweat and blood of our fathers; we have fought and bled in common with others to achieve the independence of our country, and to maintain her rights; and having helped to make her what she is, here we should remain and enjoy her.

But there is another consideration, and one of more importance than any we have advanced; and that is, we are wanted HERE, to labor for the emancipation of two and a half millions of our brethren, who are bound down to the earth by the heavy hand of that cursed system of slavery, which is not only a disgrace to our country, but too well known and felt by every man that has the least drop of African blood circulating through his veins; a system which degrades and brutalizes humanity, robs man of those inalienable rights which the God of nature granted him, denies him the light of the glorious gospel of reconciliation, and envelopes in the blackness of despondency his very pathway to the grave; and if, as the immortal Jefferson said, God possesses no attributes which will allow him to take sides with the oppressor, and while calmly reflecting upon the subject *he* could tremble for his country when he reflected that God is just, and that his justice cannot sleep for ever—who is he that possesses the least love of country, or in whose bosom glows a spark of humanity, that would not prefer remaining here, though persecuted for a season, and assist in the noble work of averting the just vengeance of an insulted God, and liberating from an unholy and cruel thraldom, his own brethren? And though we may be trodden down by the iron heel of oppression, though we are robbed of rights as dear and sacred to us as to others, can it follow, as a matter of duty or expediency, that we should leave our brethren to die in slavery and despair, and thus aid, directly or indirectly, to perpetuate slavery, and clog the wheels of the glorious car of emancipation, as it rolls onward. No: the day star has arisen and ascended far above the horizon, shining in almost meridian strength and beauty; darkness is fast receding, the blushes of morning are seen gently peeping o'er the eastern hills; conscience and humanity have awakened; and soon shall be seen the glorious sun ascending in majestic splendor above the moral horizon, dispensing light and dispersing every remaining vestige of darkness from the mind, and tyranny from the heart.

Who, then, will be the first to close his eyes, and turn his back upon prospects so fair and beauteous? who shall be found so recreant to the vital interests of his people, as to desire a separation from those in whose behalf an omniscient God, by his providence, is calling upon daily to act? Let us spurn from us, then, an idea so unjust, pernicious and absurd as that of petitioning for a grant of land in the wild forests of the west, and like men possessing souls, sympathies, perseverance and moral courage, give ample demonstrations to the world that, though persecuted and oppressed, we are capable of rising in the scale of intelligence and respectability; then, indeed, may we hope and rejoice in the universal emancipation of our unhappy race from the galling fetters of slavery."

The Journal and Messenger says:

"As to the proposition relative to the finding out of the views of our people respecting their determination of remaining within the jurisdiction of the United States, we think that the struggle and remonstrances of our people against the schemes of colonization furnish sufficient evidence what our views are relative to remaining in our native country. We are not at all displeased with our country; we love our country, we love our homes; but we are dissatisfied with the many evils to which we are subjected. We have no disposition to run away from those evils; but will use every possible means to remedy them; neither would we abandon the jurisdiction of the United States, leaving behind us more than two millions of our brethren, suffering in cruel bondage. 'We remember those in bonds as bound with them.'"

From the Friend of Man.

AFRICANS OF THE AMISTAD.

The present position and prospects of the missionaries, and Mendians who remain with them, may be learned from the following letter of Mr. Raymond, under date of April 20th:

As soon as brother Steele returned from down the coast, and we found it impossible to move at once to our place of destination, we thought it necessary to move our people immediately to some place where they could work and support themselves, or do something towards it. Accordingly, I set out in search of such a place. I came to York. It seemed as though Providence had been preparing the way before us. The Wesleyan missionary here had nearly finished a large stone chapel, (it has since been dedicated,) and as soon as he had completed it, he intended going home to England. It seemed to be the will of God that I should come and fill his place. The Lord gave me such favor in the eyes of the Wesleyan missionaries, that they all, with one consent, have invited me to fill the place; authorizing me to administer the ordinances, admit and discipline members, &c. It humbles my soul, and melts me to tears, as I think of it. Who am I, that the Lord should do this for me? York contains about three thousand inhabitants, and is a promising field of labor. I believe the Lord will bless my labor, and give me souls for my hire.

He not only opened a field for me, but also for the Mendians. There is a large farm, of the very best land, about a mile out of town, that was formerly in a high state of cultivation, but for some years has laid waste, and has been suffered to grow up to grass and small bushes. The manager here, gave me, of his own accord, the free use of this farm for the Mendians. So you see the Lord has prepared a field for both me and my people, according to our respective callings. We moved about the 20th of March. I expected that moving would be a trying time—that we should then find who were our friends, and who were not. I told the Mendians plainly, before we came here, that if they did not work, I could not give them anything to eat. Out of thirty-three men, I now enroll but ten. These, as a matter of course, are the best of them. Cingue, however, is absent. The rest are scattered, some in one place, some in another—some reduced to a country cloth for clothing. Hardly a day passes, but word comes to me, that some of "my people" are in such a place, or such a place, &c.

When I first came here, I intended to give each man a piece of ground, and let him cultivate it for himself; but they preferred to work for me, let the farm be mine, and let me have the responsibility of selling the produce, &c. On Thursday, March 30th, I made the following agreement with the ten male Mendians who accompanied me to York. I should remark, that soon after arriving here, they expressed a desire to live like civilized people, and to throw away their heathen names, and never more to be called by them. They have assumed English names, as follows—

Fu-li [Wa]	alias	George Brown.
Kin-na,	"	Lewis Johnson.
Ber-ri,	"	Thomas Johnson.
Dam-ma,	"	John Smith.
Ka-li, [Wa-lu]	"	George Lewis.
So-ko-ma,	"	Henry Cowles.
Fa-ban-na,	"	Alexander Posey.
Sa,	"	James Pratt.
Ba,	"	David Brown.
Mo-lu,	"	John Williams.

The above-named agree to work on the farm, or elsewhere, as I see fit—to go to Freetown and pull [i. e. row the boat] when I wish—and should I wish to go to the Sherbro, after they have learned to pull, they will go and pull; but should I wish to go before they have learned, I am to hire two men. On my part, I agree to give to each, at the commencement, enough blue baft, [i. e. blue cotton cloth,] thread, and buttons, for one pair of pantaloons—and at the end of three months, each one is to have a shirt. One shilling sterling per week is to be paid monthly, with the exception of the boy Ka-li, alias George Lewis, who is to have ninepence per week if he works well, and sevenpence half-penny if not:—the rest are to decide which he is to have. They commenced their work on Monday, April 4th. The above agreement was proposed by them; and it is not only the rule for them, but a standing rule, to which all, even Cingue, must submit, when they come. I also agree to pay them one shilling sterling per week, for supplying me with water, as it is hard to procure it, and they have to get it in the night, on account of the great crowd of people at the watering-place in the daytime.

Since they commenced work, they have worked like men. I went out there last Saturday, and was very agreeably disappointed, not only to see how much they had done, but to see how well they had done it. I intend to plant some yams, sweet potatoes, and corn, for our own use; but the principal part of my crop will be peanuts, as Capt. Richard Lawrence [a worthy man at Freetown, who has befriended us much] says he will give me cash for all I can raise. I think there is no doubt but I shall raise as much off the farm as their expenses will amount to. The whole expense they are to me now, including wages and all, is about twenty-five dollars a month for the ten. I have made a little book, in which I keep all their expenses separately, so that I shall know, at the end of the season, whether their labor pays their expenses. Such things as I purchase for them, as well as their farming tools and the like, I do not give to them for their own, but retain the ownership myself, giving them the use of them. They appear to be happy, and enjoy themselves well. George Brown [Fu-li] said to me the other night, "We are all happy, now. You want to do us good, and we want to do you good."

Of Cingue, Mr. Raymond says he scarcely knows what to write. No one, he says, had a higher opinion of him than he had, while he was under his instruction at Farmington, Ct. At Freetown, he fell in with a woman of the same name as his wife, Ta-fe—and married her! Mr. R. believes that he is both dishonest and licentious—has told him plainly of his wickedness,—that he could be head man no more—and that if he came to the farm to work, it must be on the same conditions as the rest; for there was but one law for all. Mr. R. also told him that he could not give him any allowance for Ta-fe. Cingue was angry, and talked a good deal in the Mendi language. Some of the Mendians afterwards told Mr. R. that he said he would make all these men go away and leave him; but they declared, that although Cingue could kill them, he could not make them leave Mr. Raymond. On the Monday following, Cingue came to Mr. R. as pliant as a lamb. He said he had got some tobacco, and he wanted to go into the Sherbro for rice, for Ta-fe to eat, and then he would come back and work for Mr. R. But the man said he would not let him go in the canoe, without he could get Mr. R.'s consent in writing. Afterwards, Mr. R. learnt from Cingue, that Shu-li, Fa-gun-na, and another, whose name he had forgotten, set out to go down the coast, each of them having a woman, but the canoe man would not take them, because the women were British subjects. The Mendians who remain with Mr. R. tell him that plenty more will return by and by, when the rains come on; as rice and other provisions will be very scarce, and they think they will come after something to eat.

The girls—

Mar-gru,	alias	Sarah Kinson,
Te-me,	"	Maria, and
Ken-yen,	"	Charlette,

have indeed been in trying circumstances since they left America. At Freetown, not unfrequently would we find them crying, but we could not ascertain the cause. Since we have been at York, my wife has succeeded in gaining their confidence to such a degree, that they tell her many things which they would not dare to have told at Freetown. While there, Cingue and Ta-fe tried all they could to make them go through Bun-du, i. e. the rite of circumcision. This rite is performed in a house made on purpose, somewhere in the outskirts of the town; after which, the females circumcised, generally girls about the age of puberty, stripped naked—except a cloth about the loins,—their bodies shining with oil—march through the streets, accompanied by fifteen or twenty women, drumming, singing, and dancing; as much resembling Bedlam let loose, as anything our minds can conceive. Sarah [Mar-gru] told them she knew what was done there, and she should not go. Her firmness on this point doubtless saved me a good deal of trouble. Sarah told my wife that, at Freetown, some of the men continually annoyed her, and that was the cause of their crying so much. We have watched over them continually, with parents' care. Sarah and Maria have conducted, so far as we know, extremely well. Sarah's character, so far as we have learnt it, is irreproachable. She has a well-balanced, and superior mind. She is, also, open-hearted, and frank. We have never detected her in varying from the truth in the least. Truth and honesty, in fact, seem stamped on her very countenance. The longer she is with us the stronger is our attachment to her, and the higher are our hopes in respect to her. Maria is less masculine, and much more amiable and lady-like in her appearance than Sarah; but has far less intellect. When strongly tempted, she will vary from the truth. Charlotte [Ken-yen] is a continual source of trial to us. She is extremely different from the other two, and it seems almost impossible to make anything but a heathen of her. The girls, especially Sarah and Maria, left America entirely against their will. They knew that some of the men had lied respecting their country; and they knew we should not find things as they had represented. But they dared not open their mouths. When we left America, they wept much; not so much, as they have since told my wife, on account of leaving their friends there, as on account of what they feared would befall them. They were afraid of some of the men, as of death; and now they feel very glad to be out of their power and under our protection. They look to us as children do to their parents, and I am happy to say they are to us like dutiful and obedient children. Charlotte, notwithstanding what has been said of her, has some good qualities. I do not now recollect a single instance of disobedience in either of them. They are very kind and affectionate to my wife, and think everything of our little girl. We are indeed a happy family. The girls are very fond of their books, especially Sarah and Maria. They are also desirous of learning to work, &c. We feel a peculiar interest in these girls, particularly in Sarah, or Margru. She has such an extraordinary intellect, that it is a pity it should not be thoroughly cultivated. The advantages we can give them must necessarily be small, even if we succeed according to our best wishes. I would suggest to you the propriety of sending Sarah and Maria home to spend some years in Oberlin.

You may remember that Ban-na (Wa) always said, in America, that he had no wife. Instead of that he had seven, and several children. He passed through this place a little more than a week ago, on his way home, almost destitute of clothing. He said his clothes had been stolen. But I could hardly credit him. The fact is, they waste their substance upon harlots, and then pretend it was stolen. Ban-na said he was coming back in two weeks.

Messrs. Steel and Raymond have separated themselves from Mr. and Mrs. Wilson, the colored teachers who accompanied them from this country, for reasons satisfactory to the English missionaries, and to the committee. He has a good trade, (being a tailor,) and can support himself and wife, but whether they will remain at Sierra Leone, or return to America, is uncertain.

Brother Steel feels obliged to return to the United States before the rains, on account of his health. Did I not feel that his health demands his return, and that it is the Lord's will, I should by no means consent to it. We have been brothers indeed—in spirit and counsel one. His return will throw a heavy responsibility on me; but feeling that it is the will of my heavenly Father, I cheerfully take it upon me, and though I lack of wisdom, I am assured that my *Father* will give me liberally and upbraid not. I am alone—and yet not alone—God is with me. My health is remarkably good. I have not, I think, for years, enjoyed three months of better health than the three months I have been in Africa. I have not been sick a day. I do not know how soon I may be sick; but see not why—trusting in God and obeying the physical laws of my being—I cannot live as well here as in America. Thus much for my body. As for my soul, my cup is full. I feel that I am just where the Lord wants me to be. Sometimes, as I walk out and cast my eyes upon the mountains about me, the thought strikes me, Is this Africa? Is it possible that I am here? Then my whole soul melts to tears, and I bless the Lord, and give glory to His holy name that it is so. I have never had one longing thought for home—not that I am past feeling, and devoid of natural affection—but the "witness" that here—in Africa—is my field, is so strong and abiding in my soul, that home and all its joys, though "passing lovely," are cast into the shade; and I feel willing, yea, rejoiced, to count all the endearments of home—the advantages of civilization and the happiness of Christian society—but dross; that I may but have the privilege of laboring here, and guiding the poor, benighted children of Ham on the way of salvation, and pointing them to the Lamb of God, who can take away they sins.

From the Tocsin of Liberty.

PRESIDENT TYLER'S COOK.

It may be deemed uncourteous by some, to presume to meddle with the domestic arrangements of our worthy President; but the following little incident will help to illustrate the blessings of the "patriarchal institution," and substantiate the oft-repeated assertion, that the slaves are well used, content ted, and happy.

A gentleman of Troy, just returned from Washington, called at our office a few days since; and, on his observing that he had just returned from there, we inquired if he had seen anything of the workings of slavery. He answered he had; and remarked, that among other things, he was one day walking in the grounds attached to the "white house," when he came in contact with a respectable-looking colored man; when the following brief conversation took place between them:

Mr. ——— to the colored man. Are you a free man?

Colored Man. No, sir; I am a *slave!*

Mr. ———. Well, I suppose you do not care for that—you must be happy and contented in such a situation as this; and withal, a *slave* to the President; are you not?

Colored Man. I do not know, sir, why you should ask me such a question, or suppose any such thing.

Mr.———. Why, it is because we at the North often hear *southern men*, and some *northern men*, too, who have travelled at the South, say "the slaves are very happy and contented," and much better off than free colored people.

Colored Man. I don't know how that *can* be, sir,—that a man, as a *slave*, can be better off than a *freeman*, seems impossible. I *guess* if they had to take my place, *and be hired out by their master, as I am here to* PRESIDENT TYLER *for* $30 *a month, and receive only* $3 *of it to support their families, as I do*, they would not think their condition was so mighty nice.

Mr. ———. How many slaves has *President Tyler?*

Colored Man. Only *four*, sir, at the *white house*. Do not know how many he has elsewhere.

Mr. ———. Have you a wife?

Colored Man. Yes, sir, in Virginia; I have not seen her for months.

Mr. ———. Do the slaveholders ever separate husbands and wives, then—and families?

Colored Man. Certainly, sir, whenever they choose. Two of the slaves of the President have not seen their wives since the President came to Washington. And they often sell them forever apart.

Here the conversation ended; but not without satisfying our *inquirer*, that no condition in *slavery* can make its subjects "contented and happy." Indeed, the very idea that a *man* can be a slave—lose his identity *as* a man, and become a chattel—and in that situation be *happy*, is an absurdity too ridiculous to need a moment's consideration. But allow it to be so, for argument; then what? It is to suppose the very worst thing against the system that could be imagined. It is to suppose that the system has committed the highest crime against God himself—that it has blotted out his manhood—that he has lost all the feelings of the higher endowments of his nature—that the design of God in him is frustrated and defeated by the slaveholder—and that one created in the image of God, has been made over to be "*like unto four-footed beasts and creeping things!*" Which horn of this dilemma will the slaveholder and his apologist take?

Communications.

NINTH MASSACHUSETTS ANTI-SLAVERY FAIR.

Address of the Boston Female Anti-Slavery Society.

After mature deliberation as to the most effectual measures to be adopted for the advancement of the anti-slavery cause, we have found stronger and stronger reasons for aiding the Massachusetts Anti-Slavery Society, in sustaining lecturers and newspapers, and in publishing books and tracts, and thus awakening the public conscience to the duty of abolishing slavery.

We, therefore, as a society, have resolved to aid the *Ninth Massachusetts Anti-Slavery Fair*, (the proceeds of which are mainly devoted to the service of freedom, through the medium of the MASSACHUSETTS ANTI-SLAVERY SOCIETY,) to the utmost of our ability. We also earnestly invite all anti-slavery societies in our own State, and all individuals who hate slavery, and wish that it might be universally and immediately abolished, to co-operate, as we intend to do, with the committee of the Fair, that this NINTH annual effort may be more effectual than ever.

It is for the salvation of our country, and for the temporal and eternal interests of both master and slave, that we are laboring; and we affectionately entreat all who rely on the truth spoken in love and acted in life, as the only means by which this trying question can be settled, to increase their strength, and ours, by uniting with us for the promulgation of those principles of freedom, which only, by converting the people, can emancipate the slaves.

We suggest to town societies to announce their intention of uniting with us, through the medium of the Liberator and Standard, that by knowing what aid to expect, we may combine to the best advantage, and that their example may stimulate others. Wherever there is a single friend of the cause, let that friend invite all the sympathizing spirits of that vicinity to unite in furnishing a table. By holding a little bazaar in their own localities previous to the grand effort in Boston, all the local aid and sympathy can be secured, and all the local zeal and interest exerted; while, by coming to Boston afterwards, with the money raised, and the residue of the articles, the benefit of extensive union can be attained. Do not say you are *tired* by past exertions of this kind. With us the Fair has absorbed all the leisure of nine successive years, and all the gloss of novelty has worn off. We have put forth exertions so strenuous that we *might* complain of fatigue, did we not shame to do so, till our object is accomplished. While slavery exists, we dare not cease to labor; and while we find this instrumentality so successful, we dare not relinquish it merely because it is not amusing to us. Do not say this effort is too trifling in its character; for more than any other we find that it sows deep our principles in daily life.

"Charity begins at home," say the friends of the cause who are most anxious to abolitionize their own towns. It is true; but she should not *stay* at home, after she has *made* the beginning. Efforts for the cause made in *other* places, afford, by their reaction, the surest help in our own. If the Massachusetts Society thought only of Massachusetts, we should lose much through such a want of expansiveness in its councils. But its aim is to strengthen the American Society, which in like manner is to go out into every State. This is not merely an untried, philosophical theory of reform. It is the result of our personal observation and knowledge. Those towns which have not heretofore united with us, under the idea that they should do more for the cause by laboring exclusively within their own boundaries, have not been so successful in abolitionizing their respective neighborhoods, as those which have joined with Boston, for Massachusetts—for the United States—for the world. This is a demonstrable fact; and we would give the examples, did we not fear that it might seem invidious to do so. It is from no want of energy, or deficiency of ability, or want of love for the cause, that those who have declined extensive co-operation, have been less successful than those who gave it; but through their failure to perceive the truth of the great philosophical principle conveyed in the gospel precept, "Whoso loseth his life shall find it." This may be thought an *unnecessary* refinement of disinterestedness. Not so; for in proportion to our abnegation of *self*, in all its various forms, is our success in such a cause as this. We appeal to the experience of the various anti-slavery circles, to say whether they have not been successful at home, in proportion as they sent their efforts abroad.

We commend these few plain thoughts to all who love freedom. With every passing year, fewer and fewer words are needed to rouse them to a sense of the *awful* importance of that cause to which we have devoted ourselves. It is the fundamental one—without which, *nothing*: for, whatever good we would do our fellow-creatures, we attempt it in vain till they are first made free.

We commend to the friends of the cause, the suggestions of the committee of the Fair, which they will receive ere long, as the experience of the members of that committee is most valuable in the practical details of this measure, while their zeal and devotedness to the cause, commands all confidence. Donations of money entrusted to them will be doubled, and in many instances quadrupled; donations of materials skillfully and fashionably wrought up; the newest patterns furnished by them to all who wish to contribute of their *industry* to the cause. Subscription and order books are opened at 25 Cornhill, 39 Summer street, and 4 High street, in Boston; where advice and suggestion will be gladly interchanged. For their *own* sakes, also, we entreat the *personal activity* of all who wish well to the cause. All earthly satisfaction is but unsatisfying, "compared with those high feelings which await the givers of the gift of LIBERTY!

By order of the Boston Female Anti-Slavery Society.

MARIA WESTON CHAPMAN.

N. B. The LIBERTY BELL will be published at the usual time—Christmas week, at the opening of the Fair, and in the accustomed manner—by contribution of the friends of the cause. All those of whom the editor has promise of articles, are affectionately entreated to forward them *seasonably*.

M. W. CHAPMAN,
39 Summer street, Boston.

CONSISTENCY, EXEMPLIFIED IN THE SECRETARY OF STATE.

Nothing surprises me more than to observe how men allow caprice, custom, mere accident, to warp the plainest rules of justice, in their minds. I cannot discover a shadow of palliation for slavery, unless the colored race are actually excluded from the pale of humanity. If they are *men*, they have the *rights* of men. Are colored men human beings? The answer to this question seems to me to decide the whole argument. If we reply in the affirmative, there is no need of going a step further; *their* equal rights, and *our* equal duties follow as a matter of course.

A few days since, I was talking with an advocate of the insurgent party in Rhode Island. "I go for the widest liberty—for *universal* suffrage," said he.

"Then you did not approve of the word '*white*' in your Constitution?" rejoined I; "with these views, you of course admit that negroes have a right to vote?"

"Oh," replied he, "*they* are not *citizens*. They have no business here. They ought to go back to their own country."

"But what if they were born here? and their grandfathers born here? Suppose all go back to Great Britain, France and Germany, whose progenitors came from those countries? At that rate, we should have no citizens left, except Indians. If the negroes, whose ancestors were forcibly brought here by us, have no right here, what right have *we*, whose ancestors voluntarily came from a foreign land, to drive out the original inhabitants by treachery and violence?"

It was, however, of no use to argue; my *democratic* opponent had decided that men with certain complexions were not citizens.

And what shall we say to our distinguished Secretary of State? The man who could thunder for civil liberty on Plymouth rock and Bunker-hill; but standing under a Virginian sun, could volunteer his aid to rivet the chains of the slave!

And well does he fulfill the infamous pledge. His letter on the subject of the Creole, is admirably consistent with his pledge at Richmond. Let us glance at an argument from his powerful pen, in the letter of instructions to our minister at Mexico, in relation to the American citizens taken in arms at Santa Fé.

Mr. Kendall, editor of the New Orleans, Picayune, joined a party of armed Texans, marching into Mexico, with proclamations in their pockets, instigating the Mexican colony of Santa Fé to revolt. Kendall's own paper distinctly announced the nature of the enterprise, which he joined. He was captured, treated as a prisoner of war, and made to work as a slave. He denied that his intentions were hostile; but he was found armed, with an armed troop, whose purposes were treasonable to the Mexican government, by the evidence of the proclamations they carried. Certainly a man ought to be judged by the company he keeps; especially under such suspicious circumstances.

Suppose a band of colored men from Pennsylvania, should go into South Carolina, to "trade," taking arms and ammunition with them, as a safe guard against the hounds, and in their pockets proclamations to the slaves. Suppose George Bancroft, or Edward Everett, or any other literary gentleman, should accompany them, merely from "motives of curiosity"? Would not the gentle Mr. Preston be very likely to hang him up on the first tree?

Mr. Webster, urging the interference of our minister, says: "If citizens of the United States, who have not renounced, nor intended to renounce, their allegiance to their own government,—have, nevertheless, been found so connected with armed enemies of Mexico, as that they may be lawfully captured and detained as prisoners of war, it is still the *duty of this government*, to take so far a concern in their welfare, as to see that, as prisoners of war, they are treated according to the usage of modern times, and civilized States."

This is certainly a very humane principle; but how would it work if consistently applied? If the chiefs of Africa should send a commission to our southern States, to see whether their people, who have been brought to that coast as prisoners of war, and condemned to work as slaves, were treated with humanity and kindness, how would the Hon. Daniel Webster propose to treat such an embassy?

The despatch continues: "Although the right, or the safety of *none of their own citizens* were concerned, yet, if in a war waged between two neighboring States, the killing, enslaving, or cruelly treating of prisoners, should be indulged, the United States would *feel it to be their duty, as well as their right, to remonstrate and to interfere* against such a departure from the principles of humanity and civilization. These principles are common principles, essential alike to the welfare of all nations; and in the preservation of which, all nations have therefore rights and interest."

Thus we have the highest constitutional authority for deciding, that one nation has a perfect right to remonstrate and interfere with the proceedings of another nation, in cases of cruelty, oppression, and slavery; even when their own citizens are not the victims. What better authority is needed for Thompson, Sturge, and O'Connell, with his 60,000 Irish names?

Webster's letter of instructions further declares: "*It is, therefore, that the government of the United States protests against the hardships and cruelties to which the Santa Fé prisoners have been subjected. It protests against this treatment in the name of humanity and the law of nations; in the name of all Christian States; in the name of civilization and the spirit of the age; in the name of all republics; in the name of liberty herself, enfeebled and dishonored by all cruelty and all excess; in the name of, and for the honor of the whole hemisphere. It protests emphatically and earnestly against practices belonging only to barbarous people in barbarous times.*"

This is the man who made the pledge at Richmond, and who claimed the emancipated passengers of the Creole, as *property!* Had we not seen the same man mocking Heaven, under a clear sky, by sustaining wrongs and cruelties immeasurably transcending the worst inflicted on Sante Fé captives, we should have mistaken those italicised words for the impassioned expression of a sincere and liberty-loving soul. They certainly contain all the justification abolitionists need ask for their inflexible and unceasing hostility to slavery, wherever it exists. Where can you find a more striking motto to be inscribed on the Anti-Slavery Standard? "Oh, but the Santa Fé prisoners are *white* men; and our slaves are *black*."

True, most true. "A second Daniel come to judgment!" S. X.

THE HUNTERS OF MEN.

Wo now to the hunter, who turns him at bay!
Will our hunters be turned from their purpose and prey?
Will their hearts fail within them—their nerves tremble, when
All roughly they ride to the hunting of men?—J. G. WHITTIER.

Our quiet valley was lately thrown into consternation, by the arrival of four individuals, whose professed object was the recovery of fugitive slaves. The persons engaged in this honorable employment, were the high sheriff of Bucks county, the high constable of Doylestown, a man calling himself Callahan, professing to be the slaveholder, and another, to be employed as a witness in identifying human chattels.

The troop stopped in front of my house, just as we were going out to the harvest-field, late in the afternoon. The sheriff alighted first, and walking in great haste toward a colored man in my employ, he arrested him by a tap on the shoulder. After a few words had been exchanged, he proceeded to read his warrant. Callahan placed himself before the colored man, and looking him directly in the face, said, "John, do you know me?" Without the least intimidation, he replied, "I don't remember that I ever saw you before." Callahan, however, assured the sheriff this was the man they sought; whereupon he ordered the prisoner to walk into an out-house near by, and attempted to assist him, by taking hold of the back of his neck.

"Keep your hands off!" exclaimed the colored man, in a tone not to be misunderstood; he walked quietly forward, however, as directed. I followed, to observe the progress of the affair. Callahan took a pistol from his pocket, cocked it, and held it pointed toward the prisoner. The sheriff ordered him to draw off his boots, that he might examine whether he had *free* feet. Boots and stockings were withdrawn; and as they could not find a certain mark, of which they had spoken, they declared he was not the man.

During the whole time, the manner of the *professed* slaveholder was absolutely ludicrous in its cowardice. He had mounted spectacles, the more readily to recognize his victim; but from agitation, or some other cause, they slid from his nose, and rested over his mouth. The colored man was perfectly calm and fearless, while his pretended master stood before him, with his pistol cocked, spectacles on mouth, and trembling in every joint.

This bold and honorable company arrested three other colored individuals, the same afternoon, with similar success. Near the house of one of my neighbors, they encountered two colored men. The master declared that one of them was his slave, and ordered the sheriff to seize him. The officer drew his pistol, and was about to obey orders; but the colored man picked up a couple of stones, and stood in an attitude of defense. The sheriff threatened to shoot; the man told him if he dared to do it, he would break his skull with a stone. The sheriff then took out another pistol; but he held them both with such an unsteady hand, that they inspired no terror. The constable likewise held a pistol; but he kept behind, at a respectful distance—scarcely within stone's throw.

It is difficult to tell what might have been the result of this heroic enterprise, if Callahan had not relieved the gallant officers, by assuring them that the negro at bay was not the one he sought. Had it not been for this lucky interposition, some think the colored man would have captured the whole gang.

I might relate other incidents illustrating the prowess of these men-hunters. How they encircled Lahaska mountain, again and again, with dirk and pistol; how they frightened women and children; how they explored barns, pig-pens, and other out-houses, in search of their prey.

They honored few with their company, except the two distinguished officers. The fact is, this description of visiters has received countenance from none but the lowest class of our citizens, for several years. The last gang of kidnappers who visited our county town, collected about them such a mass of degraded associates, that the citizens suspected a plot to rob the bank, or stores of the place. They, therefore, established a strict non-intercourse, and appointed a guard to watch over public and private property. Under these circumstances, the honorable strangers were obliged to relinquish business for want of patronage.

Callahan and his associate moved in a very narrow circle; but it is a disgraceful fact that they found any men to answer their base purpose. Judging by the alacrity with which the officers did the bidding of their masters, it is presumed they were promised something more substantial than their friendship. It is true that creatures like Callahan cannot come among us, without feeling the withering rebuke of public scorn; but it is matter of deep regret and shame that he should find *any* one to give him countenance. If the business of hunting fugitive slaves were stamped with the odium it deserves, our sheriff and constable would as soon have thought of helping to rob sheep-folds at midnight, as of assisting in the vile business I have described. I have heard these men express much sympathy for a wounded and terrified *animal*; how, then, can they close their hearts against their own kind? Can those of our citizens who aid in such work, have reflected on the *nature* of the job assigned them by the southern master, or kidnapper? Surely they have never looked upon it in its true light, or they would sculk into knot-holes, rather than be seen by their neighbors pursuing honest working men through our fields, as if they were hunting wild beasts.

WILLIAM H. JOHNSTON.

Buckingham, Pa. 7th mo. 17th.

P. S. I am happy to state that the man-hunter was disappointed of his prey, this time.

ANNUAL MEETING

Of the Old Colony Anti-Slavery Society, (Plymouth County,) held at Abington, Mass. June 30th, 1842.

Lunsford Lane having told his story, and the choice of officers for the ensuing year being disposed of, the following resolution was offered:

Resolved, That the Congress of the United States has no more right to legislate for the protection of slavery, than it has for its abolition in the several States.

Pending the discussion, the meeting adjourned to one o'clock. The resolutions following, were passed in order as they stand, in the afternoon session:

Resolved, That this society rejoices to hear that the friends of freedom in Hingham are about to establish a newspaper, which will take high ground on the subject of slavery; and therefore would earnestly call upon the abolitionists of this county to use their influence to extend its circulation, as an efficient instrument to advance our cause.

Resolved, That the course pursued by Mr. Page, an accommodating driver of the East Bridgewater and Abington daily line of stages, in according to colored persons equal rights and privileges, demands the cordial approbation, and should receive the cheerful patronage, of all who love liberty and equality.

On motion of Mr. Garrison, who had the floor at the morning adjournment, the resolution then under discussion was laid on the table. The following, on which a long and animated debate ensued, were taken up and passed:

Resolved, That no institution or object that can sustain injury, either by the agitation of the subject of slavery, or the advancement of the anti-slavery enterprise, can possibly be humane in its character; inasmuch as the principles of righteousness and humanity are in perfect harmony with each other.

Resolved, That the claims of bleeding humanity may not be innocently postponed for the accommodation of any religious sect or political party; or on the plea that the cause of religion will be injured by their presentation at a time of special religious inquiry or excitement.

Resolved, That the best time in which to enforce the duty of undoing the heavy burdens, and letting the oppressed go free, is when the attention of the people is specially drawn to the subject of religion, and their eternal salvation; when their minds are tenderly impressed by the truths of the gospel, and they are seeking to become the disciples of Christ.

Resolved, That the growth of the anti-slavery cause, in every place, will be in proportion to the growth of true piety; that every genuine revival of religion will mightily espouse and carry onward the cause of the oppressed; that whatever revival is not productive of vital abolitionism, or fails to embody and exemplify the principles of immediate emancipation, is to be regarded, not as the fruit of Christianity, but as a hollow, sectarian imposture.

Resolved, therefore, That they are cherishing a fatal delusion, who imagine that the most earnest advocacy of the cause of our enslaved countrymen at a time of religious awakening, will prevent the conversion of sinners, or retard the progress of light and love.

Resolved, That this society highly approves of the plan proposed by the board of managers of the Massachusetts Anti-Slavery Society, to celebrate the approaching anniversary of West India emancipation throughout the commonwealth, by anti-slavery pic-nics; and would recommend the abolitionists of the several towns in this county to adopt measures, forthwith, to make this anniversary one of great interest and usefulness, and trust that they will not be discouraged on the ground that their numbers are few, or their influence small.

Whereas, The success of our anti-slavery enterprise depends upon the zeal and efficiency of its friends, and the amount of information disseminated among the people; and whereas, the anti-slavery principles have been brought directly before but a small portion of the citizens of the free States; therefore,

Resolved, That this society highly approves of the plan proposed and adopted by the American Anti-Slavery Society, at its last anniversary at New-York, to raise fifty thousand dollars, to enable it to send fifty agents into the uncultivated portions of the free States; and would earnestly call upon the abolitionists of this county to make strong and vigorous efforts to raise funds to enable the committee of that society to spread these principles throughout the country.

Resolved, That as anti-slavery fairs have become a successful instrumentality in the hands of abolitionists, both to procure funds, and create an interest in our cause, therefore we would earnestly remind the abolitionists of this county that the annual Fair will be holden in Boston, in Christmas week; and would recommend the women in the several towns to take hold of this work with energy; and would suggest to all our friends, that poultry, eggs, butter, cheese, vegetables, and other produce, finds a ready sale on those occasions; and trust that these articles will be liberally supplied.

Resolved, That this society has listened with great interest to the statements of Lunsford Lane, in relation to his efforts to secure his own freedom and that of his wife and seven children; and of the barbarous and inhuman treatment which he received at the hands of the citizens of his native town, after he had purchased the freedom of himself and family, and fulfilled every requirement of their own laws. All of which, demonstrates most conclusively that mob law and anarchy are the necessary handmaids to slavery.

Resolved, That we rejoice in the freedom of our friend and his family, and welcome him among

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 28, 1842.

COLONIZATION.

We have received a communication from "a Pennsylvania colonizationist," *postage unpaid*; which is not quite fair, when colonization corresponds with anti-slavery. The writer thinks a late editorial on that subject, in the Standard, could not have been written by the "amiable editor," because its language was so harsh. He is mistaken; the omission of L. M. C. at the end was accidental. He says he did not believe that the editor of the Standard would consider it necessary to endorse all the maxims of a party, because she edits its paper. The remarks on colonization were not made at the dictation of any party, or as endorsing anybody's views, but my own. A society could not exist, whose detestation of that scheme could surpass my own. I never have felt the feebleness and inadequacy of language so much, as when striving to describe the wickedness and treachery of the colonization scheme. Gov. MacDuffie's position is honorable in comparison; for he does not add hypocrisy to wrong. As for individuals who are misled by the nefarious plan, it is no business of mine to settle their claims to the reputation of sincere benevolence. I cannot tell whether their gullibility is owing to prejudice in their hearts, or weakness in their heads, or simply to want of information on a subject so long before the nation, the true character of which has been so often, and so extensively revealed to the public. I have neither the power nor the wish to judge individuals; but I do believe the scheme itself is the most wicked and artful snare that human hatred ever invented.

The writer complains that I spoke of "Sion Harris, a poor carpenter, who built the mission-house for the Methodists at Heddington, as the *Reverend* Mr. Harris, and a *missionary*." What claim he has to the title of reverend I know not; he was introduced to the Andover meeting, by Mr. Gurley, as "the *Rev.* Mr. Harris;" at least so say those who were present; but I by no means offer this fact as proof of the truth of the statement. That a poor carpenter should be suddenly metamorphosed into a reverend, or even a right reverend bishop, would be by no means strange in Liberia; for they elevate the colored people there with miraculous rapidity; that is, those of them who survive the seasoning. As for the word "missionary," we have the high authority of Henry Clay, president of the society, that *every* emigrant colonization sends out, though pernicious and dangerous at home, becomes a *missionary* in Africa. Why being a *carpenter*, of all trades in the world, should unfit a man to teach the maxims of the "carpenter's son," it would be difficult to tell. That Mr. Harris had not a very enlightened comprehension of Christ's teaching, is indeed shown, by his "seizing his musket, and firing fifty-two buckshot into Grotio; whose *head* and *eyes* the people came hundreds of miles to see."

A singular exhibition, truly, at a "missionary establishment!" To complete the farce, they should have charged a copper a sight, and bought copies of the gospels with the money. If the writer complains of unfairness, in calling Liberia a "missionary establishment," I can only answer, that is what colonization always declares it to be, when it talks with *northern* piety.

Our correspondent alludes to "quotations from one who had to leave Liberia for bad conduct." I do not know who is the individual, nor what is the quotation referred to. I copied, a few weeks ago, from a Liberia paper, an account of the decaying state of things there; I believed it true, because it was remarkably similar to an account I received personally from a very intelligent colored man, who was himself a returned emigrant from Liberia, where he had lost all his hard-earned property.

The complaint is made, that "abolition papers copy all unfavorable accounts of Liberia, but never copy favorable ones." So far as the Standard is concerned, I reply, that I have never seen any favorable accounts, which I did not distrust; they are written by the wire-pullers of the scheme, not by its victims. I am most willing "to do justice to colonization;" but the request reminds us of the Irish criminal, when the judge strove to comfort him, by the assurance, that he should have justice done him: "Plase your honor," replied the culprit, "that's the very thing I am afraid of."

The colonization society has of late made strong efforts to resuscitate itself. We copy the following from the New-York Journal of Commerce:

NORFOLK, July 7th, 1842.

You will be gratified to know, that the fine large ship Mariposa, Captain Shute, chartered by the American Colonization Society, left this port this morning, with one of the largest and best companies of colored emigrants that ever sailed from the United States, for Liberia. I cannot now give you the interesting details connected with this expedition. Eighty of those who embarked in this ship, were recently the slaves of John M'Donogh, Esq. of New Orleans, who has long been training them for liberty, and bestowed upon them ample means for commencing their settlement in Africa.

Several of the men are acquainted with the culture of the sugar cane, and with the making of sugar; others are skillful mechanics. This company comprises persons gathered from distant places, and widely different States. They have come together from Louisiana, Alabama, Tennessee, Missouri, Virginia, North Carolina, South Carolina, Illinois, and even from the territory of Iowa. Many have sacrificed a large portion of their small property; some have left dear friends and relatives behind them; they have, in numerous instances, travelled with their wives and children, on foot, or in wagons, over rough roads, hundreds of miles, that they might escape from the vexation and thraldom of their condition, and find a home of genuine liberty. They go, not only intent upon good to their posterity and to Africa, but with hopes of redeeming many of their relatives, now in slavery in this land, from servitude.

Many of them cherish noble sentiments of philanthropy, and a deep sense of piety towards God. Several of them *are men not exceeded in natural capacity, in force of religious character, or in moral courage, by any of the fathers of New England.* They are ready to die, but they will never abandon their purpose of building up a republican and Christian commonwealth in Africa. Not a few are servants, liberated as a reward for their fidelity, and who cherish a deep and affectionate attachment to their late masters.

One is a venerable preacher of the Baptist church, from the State of Alabama, who takes with him his wife and two children; leaving seven others, for whom he has paid more than $7,000, still in the bonds of slavery. But, as I said, I cannot give you the various interesting and affecting facts connected with the history of these people. They have gone in joy to seek a true and free home, and to plant the seeds of renovation and a new life in Africa.

May the divine blessing attend and rest upon them. The citizens of Norfolk have been very liberal. Messrs. Soutter and Bell deserve the highest praise for their attention and liberality in the case.

We trust the intelligent reader will observe, and inwardly digest, the information contained in the above letter. First, the wasteful folly of shipping out such valuable laborers, at great expense, from a country like our own. Secondly, observe that they are obliged to go to *heathen* Africa, "to find a genuine home of liberty, and escape from the vexations and thraldom of their condition" in *Christian* America. Thirdly, reflect how much these venerable preachers, and pious men, are needed among our own slaves.

Bishop Andrew, of South Carolina, has publicly stated, that "thousands, and tens of thousands of immortal souls, live in this land of vision, who know little more of God, or heaven, than their sable brethren in the interior of Africa, for whose souls no man careth; while, with the avails of their sweat and toil, the southern church has been contributing her thousands to send the Bible and missionaries to perishing pagans beyond the seas."

In the "Seventh Annual Report of the Association for the Religious Instruction of Negroes, in *Liberty* county, Georgia," we find the following admissions: "Our servants have no access to the written word of God; we have taken under our own keeping the key of knowledge. They cannot read the word of God. We are the cause of this inability; and shall we not read it for them, and have it read and expounded to them? *All of them are strangers to intellectual, and thousands of them to moral culture.* Where, I ask, is the justice of giving money, which is *the product of their labor*, for the support of the gospel among another people, while thousands of them are living and dying without the privilege of a preached gospel?"

Such being the state of things, according to *southern* testimony, the colonization society calls on northern benevolence and piety to help carry out of the country the very men who could do most good as teachers at home.

Of the probability that a large proportion of these emigrants will soon be laid under the soil of Liberia, or return ruined in health, and stripped of their little hard-earned property, I do not speak, because it is only matter of opinion; nor will I predict how long it will take the "venerable Baptist preacher," (who has already paid $7,000,) to buy the remainder of his family of this *Christian* nation, by the proceeds of his toil in Liberia. Poor man! they have dealt treacherously with him; yea, very treacherously.

R. M. T. H. the celebrated correspondent of the New-York American, some time ago challenged all and any, who are favorable to the colonization scheme, to meet him in a fair encounter of facts and arguments. No colonizationist seems disposed to accept the challenge, though it presents a rare chance for learning the truth, unadulterated by anti-slavery prejudice; for that gentleman formerly gave himself up to the service of colonization with sincere and energetic zeal; and what he says, that he *knows*.

One subscriber to the New-York American blamed the editor for inserting the letter; but no one called upon the writer for the "rocks," of which he said he had "a pocket full."

In answer to the complaining subscriber, R. M. T. H. says:

"So the colonizationists are squirming. I have been wondering for some time I did not hear from them. I will attend to that old lady in Utica, as soon as I have a moment's leisure; but I am too busy now, with the whole army and navy on my hands. The old lady is in a delightful convincible state of mind; and I can manage her exactly, so that she will give up colonization, and continue her subscription to the American. In the meantime, just to occupy your friends who have protested against my letter, until I can go into the subject, I will just propound to them a few questions, which, if *truly* answered, will entirely prevent the necessity of any further argument, for or against the scheme. I will give notice, however, that I shall require very precise and well-attested statements in reply. Give me "sworn and certified copies of the record," affidavits, and legal evidence.

My questions are these:

1. How many American people of color have ever been sent to Africa under the direction, or assistance, of any of the colonization societies of the United States? 2. How many American colonists (including all the African-born offspring of the emigrants) are there now in all the territory here called Liberia, from the St. Paul's river to Cape Palmas? (Or, if these questions include more facts than are within the reach of any one man, the answers may be confined to the colonies from the St. Paul's to the St. John's; including only the settlements made by the American Colonization Society and its auxiliaries in New-York and Pennsylvania.) 3. How many now survive of those sent out in the ship James Perkins? 4. How many now survive of those sent out in the second expedition of the brig Luna? 5. How many of those sent out in the schooner Oriental? 6. How many of those sent out in the brig Ninus? 7. How many of the second cargo of the Saluda?

I have more of these questions to ask; but I will not burden the colonizationists with too much at once. There can be no difficulty in furnishing the information which I require. The records of the colonization offices, here and elsewhere, will furnish most of it; and various published documents will complete the testimony? Yet, I tell you, they will never answer these questions. Never, never. Because the truth, when told, will convict them, before God and man, of aiding and abetting in the most awful scheme of deception that was ever invented, in the desecrated name of benevolence.

I know all about this subject. I was a colonizationist once; and after serving the cause in this country to the utmost of my abilities, I went to Africa, "with my life in my hand," to learn all the truth, to find out all the defects in the management of the enterprise, and to point out the remedies. I lived seven months at Cape Mesurado, and ten months at Cape Palmas. During that time, I visited almost every house in the colony, and conversed often with a large majority of the colonists. I have not time now to go into particulars; but I would have you to know, that I do not acknowledge myself second to any of those of your friends, "whose sincerity in the cause has been attested by their sacrifices." I have more than once before risked my life and staked my reputation on colonization questions; and I am ready to do both again. The man does not live who shall safely trifle with me on this subject."

LETTERS FROM NEW-YORK.—No. 31.

When the spirit is at war with its outward evironment, because it is not inwardly dwelling in trustful obedience to its God, how often does some very slight incident bring it back humble and repentant, to the Father's footstool! A few days since, cities seemed to me such hateful places, that I deemed it the greatest of hardships to be pent up therein. As usual, the outward grew more and more detestable, as it reflected the restlessness of the inward. Piles of stones and rubbish, left by the desolating fire, looked more hot and dreary than ever; they were building brick houses between me and the sunset—and in my requiring selfishness, I felt as if it were *my* sunset, and no man had a *right* to shut it out; and then to add the last drop to my vexation, they painted the roof of house and piazza as fierce a red, as if the mantle of the great fire that destroyed its predecessor had fallen over them. I might have applied to the city authorities to abate the nuisance; but luckily my aversion to such authorities was even greater than to red roofs, under a July sun. The wise course would have been, to try to find something agreeable in a red roof, since it suited my neighbor's convenience to have one. But the head was not in a mood to be wise, because the heart was not humble and obedient; so I fretted inwardly about the red roof, more than I would care to tell in words; I even thought to myself, that it would be no more than just and right if people with such bad taste should be sent to live by themselves on a quarantine island. Then I began to think of myself as a most unfortunate and ill-used individual, to be forever pent up within brick walls, without even a dandelion to gaze upon; from that I fell to thinking of many fierce encounters between my will and necessity, and how will had always been conquered, chained, and sent to the treadmill to work. The more I thought after this fashion, hotter glared the bricks, and fiercer glowed the red roof, under the scorching sun. I was making a desert within, to paint its desolate likeness on the scene without.

A friend found me thus, and having faith in Nature's healing power, he said, "Let us seek green fields and flowery nooks." So we walked abroad; and while yet amid the rattle and glare of the city, close by the iron railway, I saw a very little, ragged child stooping over a little patch of stinted, dusty grass. She rose up with a broad smile over her hot face, for she had found a white clover! The tears were in my eyes. "God bless thee," poor child! said I; "thou hast taught my soul a lesson, which it will not soon forget. Thou, poor neglected one, canst find blossoms by the dusty way-side, and rejoice in thy hard path, as if it were a mossy bank, strewn with violets." I felt humbled before that ragged, gladsome child. Then saw I plainly that walls of brick and mortar did not, and could not, hem me in. I thought of those who loved me, and every remembered kindness was a flower in my path; I thought of intellectual gardens, where this poor child might perchance never enter, but where I could wander at will over acres broad as the world; and if even there, the restless spirit felt a limit, lo, poetry had but to throw a ray thereon, and the fair gardens of earth were reflected in the heavens, like the *fata morgana* of Italian skies, reposing on a bed of rainbows. Because I was poor in spirit, straightway there was none so rich as I. Then was it revealed to me that only the soul which gathers flowers by the dusty way-side can truly love the fresh anemone by the running brook, or the trailing arbutis hiding its beautiful face among the moss. I returned home a better and wiser woman, thanks to the blessed ministry of that little one. I saw that I was not ill-used and unfortunate, but blessed beyond others; one of Nature's favorites, whom she ever took to her kindly heart, and comforted in all seasons of distress and waywardness. Though the sunset was shut out, there still remained the roseate flush of twilight, as if the sun, in answer to my love, had written to me a farewell message on the sky. The red piazza stood there, blushing for him who painted it; but it no longer pained my eyesight; I thought what a friendly warmth it would have, seen through the wintry snows. Oh, blessed indeed are little children! Mortals do not understand half they owe them; for the good they do us is a spiritual gift, and few perceive how it intertwines the mystery of life. They form a ladder of garlands on which the angels descend to our souls; and without them, such communication would be lost utterly. Then be thou ever as a little child!

As I mused on the altered aspect of the outward world, according to the state of him who looked upon it, I raised to my eye a drop from a broken chandelier. That glass fragment was like a fairy wand, or Aladdin's wondrous lamp! The line of tumbling, wooden shantees, which I had often blamed the capricious fire for sparing, the piles of lime and stones that wearied my eyesight, were at once changed to rainbows; even the offensive red roof smiled upon me in the softened beauty of purple and orange. Not earth, but the medium through which earth is seen, produces beauty. I said to myself, "Whereunto shall I liken this angular bit of glass?" The answer came to me in music—in words and tones of song: "The faith that gilds all things with hues of heaven." Then prayed I earnestly for that faith, as a perpetual gift. Prayer, earnest and true, rose from that fragment of broken glass; thus from things most common and trivial, spring the highest and the holiest.

I thought then that I would never again look on my outward environment, except in the cheerful light of a trusting and grateful heart. Yet within a week, came the restless comparing of *me* with *thee*. If I could only be situated as such an one was, how good I could *be*, and how much good I would *do*. I said within myself, "This must not be. If I indulge this train of thought, the walls will again crowd upon me, and the bricks glare worse than ever." So I walked to the Battery, to look at moonlight on the water; in full faith that "Nature never yet deceived the heart that trusted in her." The moon had not yet risen; but softly from the recesses of Castle Garden came tones of music, welcome to my soul as a mother's voice. We walked in, thinking only to hear the band, and lounge quietly on a seat overhanging the water. All pleasure in this world is but the cessation of some pain; and those only who work unto weariness, in mind or body, can fully enjoy the luxury of repose. And this repose was so perfect, so strengthening! Instead of the pent-up, stifling air of the central city, was a cool, evening breeze, gentle as if a thousand winged messengers fanned one's cheeks for love; below, the ever flowing water laved the stones with a refreshing sound; around us floated music so plaintive and so shadowy! It sung "The light of other days"—the very voice of moonlight, soft and trembling over the dim waters of the Past; and then, as if the atmosphere were not already bathed in sufficient beauty, slowly arose the mild, majestic moon; and the water-spirits hailed her presence with mazy, undulating dance, as if rejoicing in the glittering wealth of jewelry she gave. At such an hour, beyond all others, does nature seem to be filled with an inward, hidden life; in serious and beseeching tones, she seems to say, "Lo I reveal unto you a great mystery, lying at the foundation of all being. I speak it in all tones, I write it in all colors. When will the mortal arise who understands my language?" And a sacred voice answers, "When His will is done on *earth*, as it is done in *heaven*." In the midst of such communion, the soul feels that

> "This visible nature and this common world,
> Is all too narrow."

Wings wave in the air, voices speak through the sea, and the rustling trees are whispering spirits. It was this yearning after the spiritual that pervades all things, whose presence, never found, is constantly revealed in so many echoes—it is this dim longing, which of old "peopled space with life and mystical predominance;" this filled the grove with dryads, the waves with nymphs, the earth with fairies, the sky with angels. The external and the sensual call this the ravings of Imagination; and they know not that she is the priestess of high Truth.

All this I did not *think* of, as I leaned over the waters of Castle Garden; but this, and far more, was spoken into my *heart*; and I shall find it all recorded in rainbow letters, on my journal there beyond.

In such listening mood, when the outward laid before me, in hieroglyphic symbols of a volume so infinite, I turned with a feeling of sadness toward a painted representation of Vera Cruz, which the bill proclaimed was to be taken by the French fleet that evening, for the amusement of spectators. The imitation of a distant city was certainly good, speaking according to the theatrical standard; but it seemed to me desecration, that Art should thus intrude her delusions into the sanctuary of Nature. In a mood less elevated, I might have scorned her pretensions, with a proud impatience; but as it was, I simply felt sad at the incongruity. I looked at the moon in her serene beauty; at the little boats, here gliding across the veil of silver blonde, which she had thrown over the gliding waves, and there, with lanterns, gliding like fire-flies among the deep, distant shadows; and I said if Art ventures into this presence, let her come only as the Greek Diana, or marble nymph sleeping on her urn.

But Art revenged herself for the slight estimation in which I held her. She could not satisfy me with beauty harmonious to Nature; but she charmed me with the brilliancy of contrast. Opposite me I saw a light mildly splendid, as if seen through an atmosphere of motionless water. It had a fairy look, and I could not otherwise than observe it, from time to time, though the moonbeams played so gracefully and still. Anon, with a whizzing sound, it became a wheel of fire; then it changed to a hexagon, set with emeralds, topaz, and rubies; then circles of orange, white, and maroon light revolved swiftly round a resplendent centre of amethyst; then it became flowers made of gems; and after manifold changes of unexpected beauty, it revolved a large star, set with jewels of all rainbow hues, over which there fell a continual fountain of golden rain. It was called the kaleidescope; and its fairy splendor far exceeded anything I ever imagined of fireworks. I asked pardon of insulted art, and thanked her, too, for the pleasure she had given me.

I turned again to moonlight and silence, and my happy spirit carried no discord there. Even when I thought of returning to the hot and crowded city, I said, "This too will I do in cheerfulness. I will learn of Nature to love all, and do all." Slowly, and with loving reluctance, we turned away from the moon-lighted waters; then came across the waves the liquid melody of a flute; it called us back with such friendly, sweet intreaty, that we could not otherwise than stop to listen to its last silvery cadence. Again we turned away, and had nearly made our escape, when an accordion from a distant boat, in softened accents begged us still to linger. Then a band on board the newly-arrived French frigate struck up the Cracovienne, the expressive dance of Poland, bringing with it images of romantic grace, and strange, deep thoughts of the destiny of nations.—We lingered and lingered—Nature and Art seemed to have conspired that night to do their best to please us. At last, the sounds died away; and stepping to their echo in our memories, we passed out; the iron gate of the Battery clanked behind us; the streets reared their brick walls between us and the loveliness of earth and heaven. But they could not shut it out; for it had passed *into* our souls.

> "Oh, how my heart ran o'er with joy!
> I saw that all was good;
> And how we might glean up delight
> All round us, if we *would!*"
>
> L. M. C.

THE MEETING AT NORRISTOWN.—We trust our friends in Pennsylvania will not fail to assemble themselves together at the annual meeting, on the 1st of August. The day itself is more worthy of commemoration, than any the world's history has recorded. Frederic Douglass, William L. Garrison, J. A. Collins, and Isaac T. Hopper, were appointed delegates of the American Society; but the first two will probably be prevented from attending, by previous engagements—at least we judge so, from the notices sent us, unless they are gifted with ubiquity. It is expected to be a large gathering of tried, true, and gifted friends; and those who go, will doubtless find it good to be there. The meeting is to be held in the Baptist meeting-house; to begin at half past 10 o'clock, precisely.

ANOTHER MEETING.—A soirée is to be given in New-York, at the College of Physicians and Surgeons, in Crosby street, near Spring, in commemoration of British emancipation. M. Yeas, a distinguished citizen from Haiti, is expected to be present.

☞ We would call attention to the circular of the Massachusetts Anti-Slavery Fair; particularly to the request contained in the N. B.

Anti-Slavery Items.

FIRST OF AUGUST.—There is the more need, that we take special pains to cherish the remembrance of that event—aye, to spread abroad through the land the knowledge of that event,—and its most blessed effects, because of the pains that have been taken by the enemies of freedom, to fill the minds of the people with the grossest misrepresentations. I meet often, in New England, with persons, who really seem to believe, that the emancipation in the West Indies has been a disastrous affair. And I have no doubt that, throughout the southern States, that is the general belief. The newspapers generally, in that part, and too many in this part of the country, have managed to keep their readers misinformed on the subject. Now I am persuaded that nothing would do more to bring the people, at the South as well as at the North, to go for emancipation, immediate, unconditional emancipation, nothing would do more than to make them fully acquainted with the facts of the case, as it was at the commencement, and is now in the West Indies.—*S. J. May.*

FIRST OF AUGUST.—At the annual meeting of the Essex County, (Mass.) Anti-Slavery Society, the following resolution was passed:

Resolved, That we feel that the friends of the slave can make use of no day to plead his cause, more appropriately than the first of August, which opens upon us, with each succeeding year, with fresh proofs of the safety and expediency of immediate emancipation; that the day itself is trumpet-tongued in behalf of humanity; and that we recommend to the friends everywhere to consecrate its hours to meetings and celebrations; which will deepen the impressions, and strengthen the purposes of abolitionists; and hasten the time when our bondmen may have their jubilee, and echo the sound of freedom which rises from the West Indies.

FIRST OF AUGUST.—This anniversary is to be commemorated by public anti-slavery meetings, at Providence, Rhode Island, in the afternoon and evening.

Frederic Douglas, the eloquent *self*-emancipated, will address the meetings; and should any abolitionists walk twenty miles to hear him, they will never regret the trouble. We hope some of those abolitionists will hear him, who consented to have the word "*white*" inserted in the *democratic* constitution of Rhode Island. Frederic Douglas is a blistering commentary on that disgraceful clause.

The Union Temperance Society is to commemorate it at Albany. Friends of the cause in Troy, Schenectady, Hudson, and Catskill, are cordially invited to unite with them; so says the Northern Star.

POLITICAL PARTY.—The Quarterly meeting of the Worcester County Anti-Slavery Society, (Mass.) lately passed the following excellent resolution, with but one dissenting voice:

Resolved, That we earnestly deprecate the formation of a third political party. It implies a loss of confidence in that instrumentality which alone is mighty, through God, to the pulling down of the strong-holds of Satan; it is throwing away that controlling influence which we have hitherto so successfully exerted—that balance of power between the two great political parties, by which we have already accomplished much, and might accomplish our whole object, far sooner than a political abolition party could be formed strong enough to control the legislation of the land.

PROTEST.—The Methodist Protestants of Sharpsburg station, Pittsburgh circuit, have protested against the action of the general conference on the subject of slavery, and resolved against remaining any longer in fellowship with the system or practice of slavery, or any religious organization, that holds in its ministry or communion, those who practise it. They also resolved, that they concurred in "the expediency of speedily calling a convention of Protestant and Episcopal anti-slavery Methodists, in the vicinity of Pittsburgh, for the purpose of deliberating on the best mode of action to secure harmonious co-operation in the spread of the gospel, and overthrow of slavery."—*Philanthropist.*

CAUTION TO KIDNAPPERS.—Since the late alarming decision of the Supreme Court, there has been increased activity in seizing human beings as chattels. In consequence of this, the colored people are more on the alert. In Boston, they have formed themselves into a society, called "The New England Freedom Association"—the object of which is, to protect themselves, and to aid such runaways from southern bliss as may happen to pass through that region, on their way to Canada. Success attend their efforts.

Married,

On the 30th ult. at the house of Job Lewis, Philadelphia, before a committee of Friends appointed by Green street meeting, JOHN W. HAINES, of Burlington county, New Jersey, to HANNAH M. daughter of Job Lewis.

At Lowell, Mass. July 1st, Mr. CHARLES C. GREEN, to Miss FRANCES H. WHIPPLE, editor of the Fall River Wampanoag.

May a blessing attend their union; such blessing as "the world gives not, neither can it take away."

Died,

> "The recording Angel's hand
> Has penned them in a fadeless land,"

And in brighter and more enduring worlds, will shine those virtues which here beautified and made attractive the character of MARY, youngest daughter of the late James Forten. To finished mental culture, combining the graces of a spotless heart, she moved in the circle of her acquaintance, admired and beloved. But Death, ever unsparing and insatiate, in the morning of her day, in the spring-time of her hopes, marked her for his own. She died. But the "grim monster" had no terrors for her. Her faith, grounded upon the merits of Christ's atoning blood, was sufficient. In peaceful resignation she submitted to the divine will.

> "Oh, God! 'tis a painful thing
> To see the human soul take wing,
> In any shape—"

But then "so sweetly calm, so gently meek," did her immortal spirit take its departure from the frail tenement which it inhabited, to those regions "eternal in the skies," that her relatives and friends truly realized the force of the wish "to die the death the righteous die."

R. P.

Philadelphia, July 21, 1842.

Congressional.

HOUSE OF REPRESENTATIVES.

The bill for the armed occupation of Florida, which passed the Senate some weeks since, has passed the House, after a warm debate; 182 to 50. The correspondent of the N. Y. American, says:

"This vote is to be attributed to the general indifference of the house to the subject, and their ignorance of the serious evils which must result. To say nothing of the sacrifice of the most valuable lands in the Union, the utter ruin of the territory by the introduction of such a worthless adventuring population as this measure will first invite, is a serious consequence, and should have been duly considered.

An attempt was made to get a reconsideration. Mr. Pickens, who moved the reconsideration just at the adjournment, and has since left it with the previous question pending, this morning withdrew the motion to reconsider; the time having expired during which any member has the power to renew it when withdrawn. It was a low piece of parliamentary finesse; and Messrs. Briggs, and Cost Johnson, very justly expressed their disapprobation of the trick. The object is to force a population into Florida, as fast as possible, to make it a new slave State, with a view to balance Iowa."

A number of northern democrats, were induced to vote for the measure, on the plea that it would diminish the public expenditures, and make a high tariff less necessary than before.

By the tariff bill, that lately passed the House, tea and coffee, pay 20 per cent. duty. The correspondent of the New-York Evangelist says:

"The duties on sugar, in conformity with the petitions of the planters, remain very high. But the *corn stalk* sugar, before 1850, will nearly drive the slave-grown cane sugar out of the market, in the free States; as the yield is, 100 quarters to the acre, and the expense of cultivation is much less. And it is rather a curious fact, that the first official publication of the National Agricultural Society, which is controlled by slave holders, should be a pamphlet written by an abolitionist, on this corn-sugar, which is destined to act an important part in rendering slavery a more complete bankrupt concern than it now is. I perceive in a New Orleans paper a statement, that in all probability, 600 of the 700 sugar planters of that State, would become bankrupt, when the defunct banks wound up their affairs. The paper did not add the *cause* of this disastrous dependence on the banks, viz.: the very large numbers of slaves bought by means of bank facilities, during the 'prosperous times', prior to 1838. These debts have never been paid, and they never will be. They hang like an incubus upon the slave growing and planting sections of the country."

We copy the following from the New-York American:

"Henry A. Wise has been making another exhibition of himself in the House of Representatives, which seems to leave little doubt, that his intellects are deranged. None but a man beside himself could, it seems to us, perform such a part as appears in the extracts we annex from Mr. Wise's reply, on Friday, to a speech of Mr. Adams.

To trace the matter back a little. While the naval appropriation bill was in committee of the whole, Mr. Wise made a vehement attack on the administration of John Quincy Adams. Having no opportunity to reply in committee, Mr. A., when the bill came into the House, rose to answer; but Mr. Wise, with singular notions of manliness and fair-play, raised the point of order, that speeches made in committee could not be replied to in the House. This objection being sustained, Mr. Adams was obliged to suppose a case, in order to bring himself technically within rule; and so, with very bad taste, we confess, at his age, and filling the space he does in the annals of the world, he supposed the attack made upon him "by a demon from hell," and proceeded to reply.

The reply, as reported in the National Intelligencer, is calm enough, considering the provocation and the supposed antagonist; but in reference to the charge of abolition, preferred against Mr. Adams as influencing his public course, he said "it was a charge he thoroughly despised, and as false as the heart from which it proceeded."

Mr. Wise retorted, and we make some extracts:

He said the gentleman had responded, in his usual strain, gentlemen had formed a ring round him, as they would about a bull-dog, to hiss him on—urging him to that which themselves dare not do, and inciting him to still greater bitterness against one whom they dreaded as much as they hated him.

[A voice—"Very modest, that."]

The gentleman had not been allowed by the rules of order to allude to Mr. W. as "the member from Virginia," and he had therefore chosen to imagine that the remarks in committee had been made by a demon of hell. And this to come from a venerable man, who ought to have evinced some self-respect, and whose age ought to have admonished him to more decency of language—a man with one foot in the grave, and who could say how long the other would be kept out of it by a merciful Providence!—a man so soon to appear before his Almighty Judge. It was not very surprising, however, that his imagination should be haunted by visions of demons from the regions below, or that he should fancy he already heard their attacks and accusations. Some gentlemen said that Mr. W. ought not so to reply to an old man like him; but the House and the country would bear him witness that that old man had been long and often spared by him. He might reply, in the words of a greater man than he. [Here Mr. W. quoted the well-known reply of Pitt, to reflections in Parliament on his youth.]

Mr. W. said he chose not to advert to the subject of money—he knew not that that was one of the gentleman's vices: but it was no wonder, that one so wanting in self-respect, so full of malice, so bent upon mischief—should imagine the hall to be haunted by demons. Already he had a foot deep in the grave—he seemed fast approaching those confines, where demons were said to have their abode—and if he persevered in his present course, without repentance or reformation, nothing could save him, but that the nature of the incarnate devil would make it not safe for hell to hold him. [Roars of laughter, and cries of "Oh—oh—that's into him."] He rather imagined that the devil might protest against the sentence of the Almighty sending him there, lest, as there were probably many negroes there, he might raise an insurrection among them. [Here the merriment and confusion was great, and the chair called the House to order.]

That sentiments such as these should produce "merriment" in the House, instead of scorn and loathing, can only be explained on the hypothesis that the speaker was looked upon as cracked, and then pity rather than laughter should have been excited.

Again referring to Mr. Adams's disclaimer of "abolition," Mr. Wise said—

He pronounced the denial of the charge as false. Here Mr. Wise reiterated the charge of falsehood with added severity—(reading from a written paper)—but his utterance was so rapid and impassioned, that the reporter could not follow him. He caught the words betrayed his friends—political Fagan—never states an adversary, but misuses him—sport with mischief—malice, &c.

Mr. W. had one more thing to add. If the member from Massachusetts was not an old man, and one whom the respect due to old age protected, he would not thus long have enjoyed the mercy of words only. While he was one whom Mr. W. had endeavored to venerate, he could tell that member that his opinions of Mr. W., even when comparing him to a demon, were not half so bad as those Mr. W. entertained of him. He had long ceased to respect one who never respected himself; nor was it anything but justice that Mr. W. should thus publicly express this opinion. Gentlemen might draw their chairs and gather into a ring around him, and might encourage him in his hissing viperous attacks on one who never injured him; all Mr. W. asked was that but one of them would undertake to endorse what that member had said; or, if they would not do that, let them clear the ring and let the fight be a fair one."

Alas! for the country, when such are its legislators!

GENERAL INTELLIGENCE.

Foreign Items.

Victoria has spared the life of John Francis, the youth who was sentenced "to be hung, drawn, and quartered," for his attempt to shoot her; instead of death, his punishment is to be transportation to the penal settlements. On the same day that this act of clemency was announced, a poor, ignorant, deformed boy, snapped an old rusty pistol at the royal carriage, in which her majesty was seated. The pistol had an old flint lock, with a screw and rifle barrel. Upon detaching the barrel, which was done with some difficulty, from the screw having become exceedingly rusty, owing to its long disuse, there were found in it a portion of very coarse powder, a piece of tobacco-pipe, and some paper wadding. The priming did not burn when the pistol was snapped.

This was dignified with the name of an attempt at royal murder; and John Bean, the hideous, mis-shapen dwarf, at once became an object of intense interest to ladies and gentlemen, editors of newspapers, and lords of the privy council. The excitement on such occasions is doubtless one fruitful source of the renewal of the crime. To the ignorant and degraded there is a peculiar charm in being made of much importance, even by crime. The dwarf had no accomplices; and says he did it merely with a view of being provided with a home for life. He will be transported.

There is still great distress in the manufacturing and commercial districts. Parliament is about instituting an inquiry into the extent of the duties, and the best means of affording relief. This has re-opened the question of the corn laws, and the trading and financial policy of the late and existing governments.

Meetings of the shopkeepers of Manchester, Wolverhampton, Leicester, and other large towns, have been held to consider the prevailing distress. The chartists and the anti corn law association are also active.

More than 5,000 operatives were out of employ in the mining districts of Truro, and about an equal number of women and boys, whose services had been connected with mining operations. The distress among them was unparalleled.

The tariff bill was passed in the House of Commons on the 28th of June.

At the Manchester meeting of the British association for the advancement of science, Mr. Everett, our ambassador, was received with high distinction, and toasted, with a very friendly and complimentary speech from Lord Francis Egerton.

Charles Dickens and wife arrived safely in Liverpool, June 29th, having made the passage in twenty days.

The celebrated historian, M. de Sismondi, died on the 25th ult. at his country seat, near Geneva, in the 60th year of his age.

CHINA.

On the 16th of March, the Chinese, 10,000 or 12,000 strong, tried to retake Ningpo, while another force attacked Chinghae. In both instances they were repulsed with considerable loss.

The *Christians* calmly permitted the poor creatures—no more their equals in warfare than so many little children—to enter Ningpo, and assemble in large numbers in a great square, and then swept it with artillery, killing some 250, without the loss of a man on their side.

It was remarked that all the Chinese soldiers left dead at Ningpo and Chinghae, had a few dollars about them. It is supposed from this, that a gratuity was issued to them immediately before they attacked the city, in order to induce them to advance.

Several skirmishes had taken place along the coast, but with no decisive result; although in each the Chinese had suffered considerable loss. More vigorous measures were, it is said, in contemplation, and a movement to the northward was intended, upon the arrival of the expected reinforcements.

It is said that the only terms about which England will treat, are the payment of twenty millions of dollars; half to be paid before they leave Ningpo; and farther, that Sir H. Pottinger is to be received at Pekin.

Latest accounts from Batavia speak in frightful terms of the effects of the late earthquakes in the islands of Samatra and Java. These earthquakes were caused by a new eruption of the volcano of Gonnong Gontour, the highest in Java, which covered the rich country around it with ashes and lava, and entirely destroyed some of the finest coffee plantations of the island. Many lives were also lost.

The London papers announce, by advertisements, the establishment of a stage coach communication between Cairo and Suez! Here, says the London Athenæum, is the march of civilization. But a few years since, it was supposed that camels or dromedaries, from their power of enduring thirst, could alone traverse those arid plains and penetrate the solitude of the desert. Now we have hotels established at regular intervals, with relays of horses, and a coach running, which performs the journey regularly in about eighteen hours. The announcement at the close of the advertisement is amusing: "Refreshments and provisions furnished in the desert, at very moderate charges."

MEXICO.

The 13th of June was Santa Anna's birth day; and he commemorated the anniversary by the release of *all* the Santa Fé prisoners; but under the consideration, if they be apprehended again with arms in their hands, they shall suffer death. There were one hundred and ten prisoners set at liberty, besides nine in the hospital. In his speech, at the opening of Congress, the President does not alter his tone in the least concerning acknowledging the independence of Texas. He says: "My attention has been principally fixed on the territory of Texas, which has been usurped but as a preliminary to further usurpations. The struggle now going on must be a vital one for the Mexican republic; and if we wish to preserve an honorable name among civilized nations, it is necessary that we should employ all our energies and resources in combating without ceasing, and at any sacrifice, and all hazards, until our arms and our pretension shall finally triumph."

His remarks plainly favor a consolidated military government. He says: "We imagined that the United States owed their prosperity to their institutions, and not to the character of their people. We imagined that, by writing down for ourselves the same laws, and by adopting the same forms, we could effectuate a complete revolution in the habits and customs, and national spirit of the Mexicans. Debility and disunion were the consequences, because the action of the government everywhere proved a nullity. Events have plainly indicated the risks the country ran, and showed that its independence and existence as a nation was threatened. A colossus has set one foot on Texas; nor can its advance be checked but by an energetic government, one and indivisible."

Treaties between Great Britain and Texas.—The ratifications of the long-pending treaties between Great Britain and Texas, were exchanged at two o'clock, on Tuesday, the 28th ult. by the Earl of Aberdeen, plenipotentiary of Great Britain, and the honorable Ashbel Smith, plenipotentiary of the republic of Texas.

These treaties are three in number: a treaty of amity, navigation, and commerce; a treaty undertaking mediation by Great Britain between the republic of Mexico and Texas; and a treaty granting reciprocal right of search for the suppression of the African slave trade.—They were negotiated in 1840, and concluded in November of that year, by Viscount Palmerston and General James Hamilton. The powers to ratify the first two have been a considerable time in England, but their completion has been very properly delayed until the ratifications of the treaty, granting the right of search, could be simultaneously exchanged.

By the treaty relative to Mexico, Great Britain offers her med

Poetry.

THE FIRST OF AUGUST.

The following lines on West India Emancipation are from the pen of Lord Morpeth:

ODE ON THE ABOLITION OF SLAVERY.

Proudly o'er Cressy's tented world
The Lion flag of England flew;
As proudly gleamed its crimson fold
O'er the dun heights of Waterloo:
But other lyres shall greet the brave;
Sing now, that *we have freed the slave!*

The ocean plain, where Nelson bled,
Fair Commerce plies with peaceful oar,
Duteous o'er Britain's clime to shed
The gathered spoil of every shore;
To-day across the Atlantic sea,
Shout, shout ye, that *the slave is free!*

And eloquence, in rushing streams,
Has flowed o'er halls and courts along,
Or kindled 'mid yet loftier dreams
The glowing burst of glorious song:
Let both their noblest burden pour,
To tell that *Slavery is no more!*

Bright Science, through each field of space,
Has urged her mist-dispelling car,
Coy Nature's hidden reign to trace,
To weigh each wind, and count each star:
Yet stay, thou proud Philosophy,
First stoop to bid mankind be free.

And Freedom has been long our own,
With all her soft and generous train,
To gild the lustre of the throne,
And guard the labors of the plain;
Ye heirs of ancient Runneymede!
Your slaves—O could it be?—are freed.

Ah! for the tale the slave could speak!
Ah! for the shame of Britain's sway!
On Afric's sand the maddened shriek,
'Neath India suns the burning day:
Ye sounds of guilt—ye sights of gore—
Away! for *Slavery is no more!*

'Mid the drear haunts of Force and Strife,
The ministers of Peace shall stand,
And pour the swelling words of Life
Around a parched and thirsty land;
While spread beneath the tamarind tree,
Rise "happy homes, and altars free."

Ye isles that court the tropic rays,
Clustered on Ocean's sapphire breast,
Ye feathery bowers, ye fairy bays.
In more than fable, now, "the Blest:"
Waft on each gale your choral strain,
Till every land has rent the chain.

O! England! empire's home and head,
First in each art of peace and power,
Mighty the billows crest to tread,
Mighty to rule the battle hour—
But mightier to retrieve and save,
Rejoice that thou hast freed the slave!

THE BEAUTY OF LIBERTY.

"In all things that have beauty, there is nothing to man more comely than liberty."—*Milton.*

When the dance of the shadows
At the day-break is done,
And the cheeks of the morning
Are red with the sun;
When he sinks in his glory
At eve from the view;
And calls up the planet
To blaze in the blue,
There is beauty. But where is the beauty to see,
More proud than the sight of a nation when free?

When the beautiful bend
Of the bow is above,
Like a collar of light,
On the bosom of love;
When the moon in her mildness,
Is floating on high,
Like a banner of silver
Hung out in the sky;
There is beauty. But earth hath no beauty to see,
More proud than the front of a nation when free.

In the depth of the darkness,
Unvaried in hue,
When the shadows are veiling
The breast of the blue;
When the voice of the tempest
At midnight is still,
And the spirit of solitude
Sobs on the hill,
There is beauty. But where is the beauty to see,
Like the broad beaming brow of a nation when free?

In the breath of the morning,
When nature 's awake,
And calls up the chorus
To chant of the break;
In the voice of the echo
Unbound in the woods,
In the warbling of streams
And the foaming of floods,
There is beauty. But where is the beauty to see,
Like the thrice hallow'd sight of a nation that's free?

When the striving of surges
Is mad on the main,
Like the charge of a column
Of plumes on the plain;
When the thunder is up
From his cloud-cradled sleep,
And the tempest is treading
The path of the deep,
There is beauty. But where is the beauty to see,
Like the sun-brilliant brow of a nation when free?

FREEDOM FOR THE CAPTIVES.

BY J. G. WHITTIER.

O, thou! whose presence went before
Our fathers, in their weary way,
As with thy chosen mov'd of yore,
The fire by night—the cloud by day!
When, from each temple of the free,
A nation's song ascends to Heav'n,
Most holy Father! unto thee,
May not our humble pray'r be giv'n?

We thank thee, Father!—hill and plain
Around us wave their fruits once more,
And cluster'd vine, and blossom'd grain,
Are bending round each cottage door;—
But, oh! for those this day can bring,
Not, as to us, the joyful thrill;—
For those, who, under freedom's wing,
Are bound in slavery's fetters still:—

For those, to whom thy living word
Of light and love is never giv'n;—
For those, whose ears have never heard
The promise and the hope of heav'n:
For broken heart, and clouded mind,
Whereon no human mercies fall;—
Oh! be thy gracious love inclin'd,
Who, as a Father, pitiest all.

And grant, O Father! that the time
Of earth's deliverance may be near,
When every land, and tongue, and clime,
The message of thy love shall hear;
When smitten, as with fire from Heav'n,
The captive's chain shall sink in dust,
And to his fetter'd soul be giv'n
The glorious freedom of the just.

Who never doubted, never half believed;
Where doubt, there truth is; it is her shadow.—*Festus.*

Miscellany.

GOLDEN ORNAMENTS IN NUBIAN PYRAMIDS.

In the American Eclectic for July, there is a curious account of certain antiquities discovered by Dr. Ferlini, of Bologna. The traveller says:

Ever since my residence in Greece and Egypt, I have had the idea of making some discovery or other, useful to history. With this intent, I sought to gain the good will of the governor. After some months, the occasion offered of asking his permission to make researches in places where old monuments existed. The pacha was surprised at my request, and set before me all the dangers to which I would be exposed in such an undertaking; he also informed me that, although he gave his consent, he would not allow me to go to work on my engaging to pay the laborers; and that I ran the risk of losing all the savings of four full years of labor. He advised me to be satisfied with what I had; and assured me that I exposed myself to certain death by my covetousness; as the blacks whom I must employ were so wicked and cruel, that, in case they discovered anything valuable, I might be assured that they would circumvent my life, in order to possess themselves of my treasure. Finally, the governor said to me, that as he had no great authority in the desert through which the road to Sabdarad lies, he could give me no perfect guaranty of my safety. When, however, the governor saw that his remarks made no great impression on me, he promised to grant my request, as soon as another physician should supply my place. When I heard that my successor had set out from Cairo, I called to see Mr. Anton Stefani, an Albanian, and communicated to him my intention; for he was better acquainted with the country than myself, having been transacting business in it for fifteen years. I promised him half of the profits of our discoveries, gave him four hundred Spanish dollars, and sent him to Musselamiah to buy camels, cords, corn, leathern bottles, and instruments necessary for grubbing.

He then proceeds to give an account of numerous excavations and openings, which required large sums of money, and an immense amount of labor; but which produced little or no result. He goes on to say:

It will, perhaps, be a matter of wonder to most, that I pursued my researches with so much patience and perseverance, in the very uncertain hope of seeing any fruit of my labor. I honestly confess, that I was often deeply distressed, when, after long days of toil, I returned, with my friend, to my tent, and the laborers, who followed us, leaping and howling fearfully, held out their hands to demand the price of labor, which I must consider lost. Besides that, our food was horrible; think of our constant night watches—Mr. Stefani and I were under the necessity of watching half the night in turns, fearing the infidelity of our men, and the cruelty of the negroes—in order to preserve our lives against the snares which might any moment beset us; then intolerable heat, and finally, the apprehension of loosing in a moment, all prospect of a successful issue of so expensive an undertaking, which I had prosecuted with the greatest perseverance. It must be confessed, that these circumstances were well fitted to sink a stronger heart than mine; they at last wrought so upon me, that I was on the point of abandoning my plans. But when I saw the workmen grubbing away with the utmost endurance, on their miserable fare, with only the hope of a little gain, I took courage again, and I even concluded either to return home without a sous, or as the owner of a treasure. And so, when I had grubbed away fruitlessly on one structure, I went again at another.

Disappointed at the fruitlessness of my labors on the small pyramids, I concluded to make a last attempt on one of the large ones, at the termination of the hill, and particularly on the one that seemed to me yet untouched. This was the same pyramid, which Mr. Caillard, of Nantex, describes in his journey to the White and Blue river. It is therefore unnecessary for me to detain my readers by a description of this well-known, beautiful monument; I shall only remark, that it consists of sixty-four steps, each a half fathom high; so that it had an altitude of thirty-two ells, or twenty-eight metres. Each side was about forty-eight ells long, therefore 1764 square metres ground-plat. When I had ascended, with four men, to the top of the pyramid, in order to commence work, I saw at once that the disruption of it would be very easy, as time had already asserted his right on it. After the removal of the upper stones, I encouraged my workmen anew; and whilst the stones of the steps were being thrown down, as I could no longer bear the heat of the sun, which had reached an altitude of forty-eight degrees, I went with Mr. Stefani, to rest in the shade of a neighboring pyramid. All at once I was called by my faithful servant. I immediately ascended the pyramid again with my friend, and felt my heart leap with joyful expectation. When lo! I beheld my servant lying prostrate, and covering the aperture which had just been opened. The blacks, prompted by covetousness, attempted to kill him by violence, and thrust their avaricious hands into the bottom of the opening. We stood over against them holding fast, and, with weapons in hand, compelled them to descend. We now called our other servants, on whom we could depend, and bade them proceed with the work in our presence.

This aperture disclosed to us a wide room, containing things, which we could not yet distinguish. It was formed of large stones, irregularly disposed. We threw off the largest that covered the upper surface, and discovered a cell of an oblong square form, built of large stones, piled on each other, which made the four sides corresponding with the steps of the pyramid. This cell was four feet high, and from six to seven long. The first object we observed, was something covered with a web of cotton of glistening whiteness, which, scarcely touched, crumbled into dust. It was a kind of table or altar—mensa sacra, or, ara domestica—supported on four pillar-like feet, and surrounded by an ornamental border, consisting of higher and lower wooden lattices. This lattice-work was carved, representing symbolical figures. Under the table was a bronze vase, containing the valuable articles of the discovery—golden bracelets for the arms, rings, scarabees, amulets, buckles, etc. which were enveloped in cotton, similar to that just described. Near the vase, on the bottom of the cell, were disposed neckbands of regularly mixed threads, imitation jewels of glass, colored stones, etc. I also found some talismans, little idols, a cylindrical casket of metal, small boxes turned by the lathe, filled with a pulverized substance, the analysis of which I shall give again, a saw, a chisel, and various other instruments.

I then put all these things away in leather sacks, and thus prevented the Arabians from seeing the gold. After coming down from the pyramid again, the laborers all pressed around me to see what I had. But I showed myself resolute, and seizing my weapons exhorted them earnestly to proceed in their work. As soon as the blacks saw my weapons, they retreated immediately; for they thought the very sight of the arms might be fatal to them. In the evening, when the blacks had retired to their huts, and our servants were fast asleep, Mr. Stefani and myself, more at ease, surveyed the several valuable articles, the sight of which filled my heart with inexpressible joy. This rich collection occupies the largest part of my catalogue. I was surprised at the number and beauty of the golden articles, and soon discovered that they far exceeded in value everything of the kind in the different European museums. In respect to the polished carved stones, I soon saw that they not only equalled the best works of that sort among the Greeks, but even surpassed them. While I was yielding myself to these delightful feelings, which an issue so successful, as well as unexpected, would naturally awaken in me, I observed that my friend looked very pensive. I spoke to him about it, and he communicated to me his opinion, that, as we had everything to fear from the avarice of the blacks, we would do well to escape with our treasures. I, on the contrary, who had been wont for five years to conflict with these savages, and consequently knew their cowardice, rejected the proposal, and concluded to try my fortune at farther discoveries. I therefore quieted my friend, and proposed to bury our treasure in the desert. We made a hole a short distance from our tents, put our costly articles into it, and covered them with earth and sand. The next morning by sunrise we returned to the pyramid, and found all our men already to work—not less than five hundred. Although I had no need now of so many, it occurred to me that it would not be prudent to make them dissatisfied by dismissing the new laborers; so I ordered new searches in the region round about, but entirely without avail.

As I proceed in my account of the further demolition of the pyramid, I must first remark that, after we had destroyed the little cell, in which were the table and treasures, it appeared that the rest of the edifice was constructed of large stones, united by a cement. This cement rendered the demolition very difficult, and required fourteen days to take it down to about half of its altitude. At this height, we found nothing but ropes of straw, and bits of wood like mallets. All these were nearly destroyed. In the centre of the pyramid was a niche, or cell, formed by three blocks of stone. We raised them, and first found webs of cotton, which seemed to envelop other things; my heart beat heavily—I expected again to find golden articles; but although we found nothing of this precious metal, yet was I somewhat compensated by the discovery of two bronze vases, of the most elegant form, and so well preserved, that one might suppose they had just come from the hand of the artist. These vases contained a black, pulverized substance, of which we shall give an analysis.

I wished to pursue my researches in these regions, and as I had no longer need of so many laborers, I dismissed a great number of them; but, notwithstanding, they came back to the work without being desired, and surveyed our labors with threatening aspect, and brandishing lances. This menacing attitude awakened my suspicions. I cautioned my negroes and other servants to watch these men, who were becoming rather dangerous to us. Six days after this, I was informed by one of my faithful slaves, who understood the language of the natives, and had been among them, that these armed savages were planning to seize me, and rob me of my treasures. At first, I concluded to attack and destroy them, with the aid of my people; but Mr. Stefani counselled me against it. I had compassion on our wives and the family of the Albanian; and I thought, should anything serious happen, that should reach the governor's ears, my discoveries might become known, and I be in danger of losing all again. So, then, determined rather to flee with my treasures, I awaited the night.

I sent three of my most trusty slaves with the camels to Berber, a place where the caravans assemble, that pass over the great desert Coruscah, and embarked myself, with Mr. Stefani and our families, on the Nile, at the nearest place to my abode, in a vessel of the governor, which was always at my disposal.

Dr. Ferlini reached home with his treasures in safety. The king of Bavaria bought a portion of them, at a great price; and they are now in the royal gallery at Munich.

From the Cincinnati Republican.

THE YELLOW SERPENT—DISCOVERY OF THE GUACO PLANT.

TRANSLATED FROM THE SPANISH.

One hundred and fifty years since, a mulatto slave followed the current of the Orinoco, in the vicinity of Guyana, and not far from the place where that river empties into the Atlantic ocean.

Wandering by chance many days in those hot regions, the slave travelled with the uneasiness and caution of a man, who, in the midst of savannahs, abounding in poisonous reptiles, believes he might rest his foot, when least expected, on the scaly body of a serpent. He examined with much care every tree; each thicket of brambles appeared to him as so many shelters for wild beasts, where enemies, the color of which might be confounded with the foliage, lay in ambush.

Suddenly, he paused: he cast himself upon the ground, and pressed the earth, even to the joints of his limbs. Without motion, relying on the Indian fig-tree, as the only defense, he awaited the result of what he saw. Without the convulsive trembling which agitated his body, any one would have believed that he was dead.

He had just seen the most terrible of all the serpents, whose race is yet found in those regions. It was not certainly a monstrous animal—one of those collossal reptiles, which, when sleeping on the bank of a river, or in the dense woods, presents to the traveller the aspect of the trunk of a tree, thrown to the ground by a tempest.

Neither did it possess the gigantic proportions which the European people so much admire, when they contemplate the skins stuffed with straw, of some of the kings of Ohio.

It was the Yellow serpent.

Whoever has seen its littleness, and examined its thin body, could not believe that so weak a reptile could kill a partridge; although its bite will kill a man in such a manner, that, the wound being made, death ensues in less than three minutes.

The slave knew it, and trembled.

His immobility was complete. For the whole American empire, he would not have dared to raise his eyes. He would have given ten years of his life, to have found himself far from such a frightful enemy. Neither did the serpent move. Raised up in his coil he overlooked the grass of the savannah, with his head dotted with spots of color of ochre, of yellow, and orange; his eyes, like velvet, and blue as the clouds of that region, sparkled, and appeared to emit sparkles of fire, like a brilliant stone. He breathed the air with voluptuousness, and offered, little by little, every part of his body to the burning rays of the sun.

For a man ignorant of the danger, to stop in the proximity of this reptile, it would be a real pleasure to contemplate its delicateness, the expression of its eyes, and the grace of its movements. The serpent did not delay long, in beginning to leap, drawing in the air rapid circles, producing a weak sound, like silk coming in contact with a wall. The slave trembled more and more, when he heard a strange noise, which he believed came from the grass, which shook with force. His imagination presented an entire family of serpents, ready to cast themselves upon him. Fear obliged him to enlarge his sight. What was his astonishment, on seeing that the serpent sustained a terrible contest with a bird! He then knew that his life was not threatened, and blessed heaven, in the sequel, disposing him to flee: when, seeing that the reptile had lost the greater part of its vigor, he wished to be present at the end of that strange combat.

His post was not now dangerous, and curiosity detained him.

The combat continued with ferocity. The bird kept in constant motion his sharp talons, and wounded the serpent deeply with his pointed beak.

The serpent, being much exasperated, dragged itself through the grass, and divided the air in all directions, appealing to its whole force and cunning, throwing himself toward the river to avoid the blows of his enemy. But the bird followed him in the air, without stopping between the grass, to the brink of the river, and attacked him each time with renewed rage.

Only now and then, the bird granted the serpent a kind of truce. It left the place of combat covered with blood, and flew with rapidity to a shrub near by. He picked some of the leaves, and swallowed with haste some pieces of bark, of the same tree, and returned to the attack, with the greatest courage.

The slave observed all, and could not conceive how it was that the serpent was almost dead, and the bird full of life, in spite of having his body covered with wounds. He asked himself what species of bird was venomous enough to kill the yellow serpent: he was lost in conjecture, and believed himself to be in a dream.

No doubt remained: the serpent lay without motion, being dead. The bird also was cast down—his wings hung down, and his respiration was painful: he made an effort, flew toward the shrub, eat some of the leaves with singular voracity, shook his wings, and returned to the field of battle. He rested a short time, on the dead body of the serpent, cleaning his bloody beak on his plumes; and, causing the air to resound with a shout of joy, directed his flight toward the South.

It was a beautiful morning in autumn; the people hurried, with much confusion, to the public square. This was arranged in the same manner, that we see ours to-day, at the bull-baitings; the multitude occupied all the steps and seats, and a military band executed popular music, before what might be called the steps of the governor.

The governor did not cause them to wait long. A profound silence reigned. A man approached a line, the center of the square, pushing with his hands a cask, which he rolled to the same place. This man also carried on his left shoulder a portmanteau. He was the mulatto slave of the Orinoco. He saluted the people, opened the sack, and took out a Colubar.

It was an innocent reptile, a friend of the birds, and frequently met with in the walks and yards. The people began to hiss, and it was only after much trouble that order was re-established. The slave threw away the Colubar with disdain, and made a gesture that he would explain the circumstances.

"This is an intrusive reptile, and was here without my knowledge."

He turned to open his portmanteau, and drew out a black serpent, whose bite occasions cruel pains, without causing death. The public expected something more; they were not disappointed.

The slave bared his left arm, and drew it to the head of the serpent, which immediately caused the blood to flow.

The slave placed the manteau, which was full of leaves, upon the ground. He ate some of the leaves, and set himself about continuing his exposition.

Very soon the slave raised above his head a viper, the sight of which astounded the multitude. The bite of that reptile causes a slow death, but inevitable. The slave excited its rage by pressing its neck with his finger; he applied it to his right arm, and showed to the spectators two deep wounds.

He yet lacked the principal, the last proof. He made a sign to the people, and they restrained their applause.

In that moment the multitude had arrived at the height of its exultation. The humble and despised slave had just elevated himself by the force of energy and boldness, to a point which no man had dared; and by that act gained the ascendancy over that numerous people, who contemplated his looks with religious silence.

But the admiration was complete, when that man exposed to the sight of his spectators the terrible yellow serpent of the coast of Orinoco. He held the reptile by the back of its head in such a manner that it could not wound him, until he was convinced that the people had recognized its nature. He exposed his breast, first swallowing some of he leaves in the portmanteau; he irritated the reptile, which became furious, and bit him immediately over his heart.

A general shout of horror resounded through the whole square.

The slave smothered the serpent between his hands, and tranquilly went to seat himself upon a stone.

The exhibition was concluded.

One hour passed—two hours—and the slave lived.

They then asked him his secret, and he pointed to the portmanteau; they wished to know in what manner he made the discovery; and then he opened the cask by the same side, and drew out a black serpent, and from the other side a bird whose wings were shortened.

The people witnessed a combat which the poor mulatto learned to explain, at the risk of his life, in the savannahs of Guayana. The bird killed the serpent, and finished by consuming the leaves in the portmanteau.

America, from that time, has one scourge less in its vast plains and interminable woods.

The governor approached the slave, and declared him free, in the name of the people; conceding the title of citizen, and assigning him an annual rent of $5,000; and gave the shrub, whose miraculous powers he had first witnessed, the name of the bird which had revealed it to the world—calling it Guaco.

The leaf of the Guaco figures to this day on all the tables of that country.

Many naturalists innoculate themselves with this marvellous antidote, the only means of preserving themselves from the bites of the terrible reptiles which infest that part of America.

From the Demosthenian Shield.

HEAD WIND FOR SAILORS.

"Free trade and sailors' rights;" Ah! I have it, and no thanks to you, Mr. Spunyarn. In the late war with Great Britain, the United States settled the question, that her commerce should be *free*, and her sailors *protected* in their rights as American citizens.

In that great struggle "which tried men's souls," and when the whole nation looked up to our navy, and the hardy sons of the ocean, for protection, the *colored* sailors were not found wanting. When that beautiful motto, "Free trade and sailors' rights," was run up to the *main truck* of every ship of war, and flowing to the pure breeze of heaven, they entered the service of their country, nobly fought by the side of Decatur, Perry, and others; sacrificed their lives on their country's altar, and eventually secured to every American citizen rights, privileges and immunities, which, alas, the colored sailors do not now enjoy!

But Jack, you do not mean to say we are not American citizens? No, Tom, by no means. But don't you know that the *southern States*, together with *Cuba* have passed *laws* imprisoning colored seamen when they go into their ports, and that, too, when sailing under the Star Spangled Banner? Only think, Tom, "On the banks of the Mobile," famous for the victory gained over the British foe by old Hickory and his brave colored companions in arms. Yes, Mobile ungrateful to her colored countrymen, not only enslaves them, and makes them work for nought for life, but seizes upon the free colored man (the protector and defender of the soil) the moment he goes within *thirty* miles of the city, and thrusts him into prison for "no color of crime," but for the "crime of color." Shame! Shame!! shipmate, I blush for my country, and am forced to exclaim, Oh Columbia! Columbia!! the pride of the world, the nation's glory. Dost not thou assume a pre-eminence over all other nations for magnanimity and honor? Dost not thou open wide the portals of thy republican temple, and bid the people of the Old world to come in and drink freely of the cup of freedom and happiness? Does any high-minded nation imprison and inslave their benefactors—their own free fellow-citizens for no crime whatever?

CALICO PRINTING.

A discovery has lately been made in calico printing which will probably cause a reduction in the price of the article; it has heretofore been necessary to put on each color from a different block; for which purpose several impressions were necessary. The invention alluded to obviates this difficulty; the whole figure is engraved upon one block, the different parts consisting of different metals, screwed on the block; a peculiar kind of ink, the secret mode of preparing which has not transpired, is then placed uniformly over the metalic surface, and a stream of electricity being directed momentarily upon it, the color of the ink is changed instantly from a very beautiful green to a variety of other colors, differing according to the metal upon which it is placed; that on the portions of the figure, which are engraved on wood, retaining its original color; an impression is taken immediately, and the various colors thus transferred to the calico. The expense of the block and ink is something more than that of the old plan, but the labor which is rendered unnecessary by the invention much more than compensates for it.

WISE SAYINGS.

Moral Power.—He who first shortened the labor of copyists by device of movable types was disbanding hired armies, and cashiering most kings and senates, and creating a whole new democratic world; he had invented the art of Printing! The first ground handful of nitre, sulphur, and charcoal, drove Monk Schwartz's pestle through the ceiling; what will the last do? Achieve the final, undisputed prostration of force under thought, of animal courage under spiritual.—*T. Carlyle.*

A True Commonwealth.—A Commonwealth ought to be but as one huge Christian personage; one mighty growth and stature of an honest man; as big and compact in virtue, as in body; for look what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole State.—*Milton.*

The Best State.—The most truly religious state of society is that which secures to every human being the freest exercise of all his powers, for the endless progress of mankind.—*Charles Follen.*

The True Soul.—I have ever had it on my mind that when God should cast me into such a condition, so that I cannot save my life but by doing an indecent thing, he shows me the time is come wherein I should resign it; and when I cannot live in my own country but by such means as are worse than dying in it, I think he shows me, I ought to keep myself out of it.—*Algernon Sydney.*

Silent Prayer.—Some persons, when they hear of the prayer of silence, falsely imagine that the soul remains stupid, dead, and inactive; but unquestionably it acteth therein more nobly and more extensively than it had ever done before; for God himself is her mover, and she now acteth by the energy of the Spirit.—*M. Guion.*

FOR HOUSEKEEPERS AND FARMERS.

Soft Soap.—Soap "comes," as the phrase is, much more quickly and surely, by the use of lime; though when the ashes are strong, lime is not *necessary*. The lime should be prepared thus:—Take three gallons of the first lye you run off, put into it a quarter of a peck of good unslacked lime; let it simmer two hours; then take it from the fire, and leave it to settle, till it is perfectly clear. Put the grease into the kettle, and add to it some, or all, of this clear lye; the quantity must depend on the quantity of grease. As a general rule, about three pounds of grease is enough for a pailful of lye. When lye is prepared with lime, as above directed, the ingredients generally come to soap as soon as they boil. If too thick, more lye can be added; it may either be taken from the barrel, or it may be turned on the lime and left to settle; whether more lime is needed or not, depends on the *strength* of the lye. If your lye will bear up an egg or common potato, so that you can see a piece of the surface, about as big as a shilling, it is just strong enough. If the egg sink below the surface, it is too weak, and will never make soap. If the egg is buoyed up half way, it is too strong, and that is as bad. Care should be taken, not to turn in the lime settlings.

When soap is made with potash, put ten pounds of potash to five gallons of water, and simmer it till it is well dissolved; then add eight pounds of grease, stir it well, and let it boil full half an hour. Turn it into a barrel. Slack two pounds of good lime with boiling water; add to it as much water as you think will fill your soap-barrel; when it is perfectly settled, pour some of it on the top of your soap; leave it to settle into the soap; when it has well gone down, pour on more; and so on, till you fill the barrel. Some prefer to dissolve *potash* with boiling water, and turn it upon the soap, instead of *lime*. The process is not so quick, but some think the soap better without lime.

Hard Soap.—In the process of making soft soap, when the lye has been fed with grease, till it will take no more, it will look thin and dark. Boil it half an hour; then throw in salt till it curdles. When the curd is well separated, don't put in any more salt; but empty it into a tub, and when cold, cut it into bars for drying.

If the lye is prepared with lime, for hard soap, the same as for soft, it will make it more sure.

Tomato Pickles.—In our last, we gave a recipe for these. When we recommended to prick them with a fork, we forgot to mention, that the spice and vinegar turned the little holes black, making them look like diseased specks. Those who care for the beauty of the pickle, therefore, had better dispense with pricking them.

Struck with Lightning.—When people are stupified by lightning, *cold* water should be *dashed* on them freely; especially on the head. This will rouse them, if anything will. It should be done quickly, and with energy.

New use for Molasses.—The New-York American says:—"This article is now selling so low, that farmers have commenced feeding it very extensively to their cattle and horses; it being much cheaper than hay and grain, at their present low prices. The glowing accounts given in favor of this new diet, are almost incredible." Our own experience is greatly in favor of this.

Compost Manures.—As a general thing, our farmers do not appear to be sufficiently aware of the importance of making and saving manure; a subject unquestionably of the very first magnitude, as respects the advancement of our agricultural prosperity, and in which every farmer, however limited his circumstances, possesses sufficient facilities to enable him to engage with profit. Of these facts, it is presumed there can be no doubt. For many years, the only manure made use of on my farm, were those accumulated in the yards and sties; and without the slightest attention, on my part, to the operation of those natural laws, a knowledge of which has since enabled me, with slight expense, greatly to augment the quality also of my manures. Nothing is more common, than to hear individuals complaining that their farms are fast "running out;" that the soil, in their old fields, has not sufficient depth to sustain a crop, and is too poor to remunerate them for the cost of cultivation.

But why, if, as some contend, there is a natural propensity in all soils to deteriorate, or, as it is more popularly termed, to "run out," has the soil of Great Britain gone on rapidly increasing in productiveness for the last five centuries? Why is it, that many farms in Massachusetts, and even some few in Maine, where the doctrine has numerous supporters and abettors, have withstood the drain upon their natural fertility, by constant cultivation, for upwards of two hundred years? Farms of this description are by no means scarce in either State; and, although cultivated for so long a series of years, are now, instead of being worthless, and "run out," like many of a more recent date, the best and most productive in the land. The fact is, nature, in these instances, has received assistance, instead of being compelled, as in the case of all worn-out farms, to do all herself. For every crop taken from the soil, a prompt equivalent has been returned in fertilizing manure; and the farm, instead of being drained and exhausted of its energies, has actually received an increase of strength, and gone on accumulating, from year to year, the constituent elements of the food for plants. Shallow ploughing, and scanty manuring, will, in a short time, render the best land poor; while a contrary course, if judiciously pursued, will as certainly make poor land good.—*Far. Journal.*

Miscellaneous Items.

Native Silk.—In Ohio the bounty paid to silk growers in 1839 was $71 10
1841 " 2,681 76

The whole amount of reeled silk produced last year, is set down at 3,000 pounds. In Massachusetts the bounty paid in 1836 was $85 20
1839 " 459 99
1841 " 4,675 10

In New-York, the increase in the quantity of cocoons produced, has been very rapid; in 1840 being 2,000 pounds, while in 1841 it was 6,426 pounds. The bounty paid since 1841 is $4,975.

In Pennsylvania, the bounty paid in
1840 was $2,101 89
1841 " 4,418 55

In Delaware county one person cleared upwards of three hundred dollars by a single crop of worms. Miss Rapp, of Economy, raised nearly four hundred pounds, and drew seventeen hundred dollars from the State treasury for bounty—a sum which must have more than paid all her expenses.

In Tennessee the business is making rapid strides. At the last session of the legislature of that State, a bounty law was passed, allowing a dollar and a half per pound on silk raised and reeled in the State by the same person. Great crops were produced last season. The Rev. Frederick A. Ross, of Hawkins county, made last season three hundred pounds of reeled silk, which sold promptly for five dollars per pound. In Maryland the business of silk culture is attracting attention. A member of the Society of Friends in Baltimore, sold $357 of cocoons last season.

At Sing Sing prison, the prospects of the manufacture are very promising; $3 a bushel is paid for cocoons delivered at the prison.

The Silk Manufacture in Switzerland.—Mr. Walsh says that the Swiss are rapidly increasing in manufactures; that some years ago there were 853 manufactories of silk in the canton of Zurich, of which 128 were spinning mills, 7 calenders, 3 cord manufactories, 2 thread manufactories, 2 thread mills, and 7 engineering works. The weaving of silk is done by hand-looms, and there are about 13,000 weavers constantly employed in the neighborhood of Zurich. The Swiss manufacturers are temperate, to a very praiseworthy degree.

New Remedy for Hydrophobia.—Dr. Heller, member of the Royal Academy of Medicine, Paris, lately communicated to his society, that in Greece it is a practice to observe the tongues of those persons who have been bitten by dogs, because, at the end of eight or nine days, there appears on each side of the tongue, and near the upper part, pustules, called lysses by the Greeks. These pustules contain the whole rabid matter; and immediately they are cut out and the wound cauterised, which prevents hydrophobia.

Cheap.—It costs only $47 to travel from Boston to Natchez, by stage, railroad and steamer.

Crops.—Never was there such a promise of so rich and abundant a yield of wheat and rye as the present season affords. With very few exceptions, the crops in this neighborhood may be considered first-rate.—[Harrisburg (Pa.) Keystone.]

The hills and dales, fields and fruits of Ohio, never looked more beautiful, nor the crops more abundant. What has been said of the great wheat crop is no way exaggerated. The whole crop of Ohio will probably be gathered and housed without the least damage.—[Ohio Whig.]

In Virginia and Maryland, the crops have been diminished at least one-third by rust.

Scarcity of Money.—At a public sale, in Mad River township, Clark county, Ohio, articles were sold at the following prices, on twelve months' credit:

"Three cows, $8 00—one at $3 00, one at $2 75, and one at $2 25.

20 head of sheep, divided into four lots, averaging 24 cents per head, the last lot selling for 5 cent per head.

2 winter calves, at 37 1-2 cents per head.

Sign of the Times.—Thousands of dollars worth of silver plate has been taken to the mint lately to be manufactured into money. This fact is probably owing to the scarcity of money; as it is nothing rare to see gold and silver goblets and sundry other silver plate, taken from the sideboard to the mint, thence to the owner's pockets in the shape of substantial money.—*Philadelphia Gazette.*

Vegetable Ivory.—It is said that the French discovery ships have introduced, from the South Seas, a new vegetable, resembling the cocoa-nut, but much smaller. When the outer shell is removed, the interior presents the appearance, and possesses all the properties, of the finest ivory. In the manufacture of articles to which its size is adapted, it is supposed that this vegetable product will supersede the more costly tooth of the elephant.—*Southern Planter.*

Plants and Flowers.—It is stated that the United States exploring expedition has collected over 10,000 specimens of different plants and flowers. The living plants and roots received by the Vincennes has been deposited in the Douglass Green-house, Washington.

Botanists record 56,000 species of various plants—38,000 are to be found in catalogues.

Brokers.—The legislature of Maryland, have imposed a tax upon brokers; requiring each broker to pay $3,000 annually to the State for a license. The brokers have determined to abandon business till the constitutionality of the law can be tested. Meantime much inconvenience is incurred, as the circulation of Baltimore abounds with foreign bank notes.

General Agency and Intelligence Office.

No. 95 South Sixth street.

The subscriber informs his friends and the public, and especially that portion of it residing in Pennsylvania, that he still continues the Intelligence Office at the old stand; where prompt and satisfactory attention will be paid to all those, who may honor him with their patronage. All persons wishing to obtain help or employment, in any honorable occupation, will find it for their interest to send, or call. Particular attention will be paid to school teachers, and those in want of their services. Land sold or exchanged; rents and bills collected, &c. &c.

All letters, post paid, attended to.

JOSHUA COFFIN.

References.—Rev. Thomas Brainard, Rev. Wm. H. Turner, Samuel Rush, Esq. Philadelphia. Isaac T. Hopper, and James S. Gibbons, New-York.

Philadelphia, July 14th, 1842.

FREE LABOR BOOT AND SHOE STORE,
Wholesale and Retail.

THE subscriber notifies his friends and the public generally, that he keeps constantly on hand, at the most reasonable prices, a large assortment of WOMEN'S and CHILDREN'S BOOTS AND SHOES, of every description, and best materials, and entirely free from the contamination of slave labor.

Country Merchants will do well to call and examine for themselves, before purchasing elsewhere.

All orders punctually executed, at the shortest notice.

JAMES WILLIS,
No. 241 Arch street, one door below 7th
Philadelphia, June 16, 1842. p.—6m.

Free-Labor Goods.

Calicoes, muslins, bedticking, canton flannel, white and brown sugar, molasses, coffee, tea, &c. Wholesale and retail, by CHARLES COLLINS.
No. 3 Cherry-street, New-York.
5th mo. 3d, 1842.

FREE LABOR DRY GOODS.

Manufactured by American Free Produce Association

4-4 Stout muslin bleached and unbleached; furnitur checks, 4 qualities and prices; apron checks, do. do 7-4 and 8-4 table diaper, (huckaback,) bleached and unbleached; 7-4 and 8-4 table diaper, (bird's-eye,) bleached and unbleached; bird's-eye cotton towelling; bed ticking, pantalcons stuffs, yellow striped; Manchester ginghams, various patterns and two qualities; canton flannel, bleached and unbleached; wadding, black and white; cotton laps, &c. for sale retail by LYDIA WHITE, No. 241, North Second street, and wholesale by D. L. MILLER, Jr. 250 Arch street, or W. C. BETTS, 43 Cherry street.

In addition to the above, the association is now having made colored cambrics, men's half hose, women's stockings, cotton fringe, cord, calicoes, pantaloon stuffs, fancy patterns. LYDIA WHITE,
D. L. MILLER, Jr.
Philadelphia, 3d mo. 31, 1842. W. C. BETTS.

Paper Hangings and Borders,

WHOLESALE AND RETAIL,

N. E. corner of Arch and Seventh-streets, Philadelphia.

THE subscriber informs his friends and the public, that he keeps constantly on hand, plain and fancy Paper Hangings, suitable for vestibules, entries, parlors, dining rooms and chambers, of the most approved patterns and colors, and from the best manufactories; also, single and double Curtain Paper, and an extensive assortment of Fire Screens.

Country merchants supplied on reasonable terms.

Paper put up at short notice, and warranted.

WILLIAM W. CANSLER.

April 14th, 1842.

Jonathan Jefferson Whitlaw.

One hundred copies of Mrs. Trollope's "Jonathan Jefferson Whitlaw," have been imported from Europe, and are for sale at the *Anti-Slavery Office*, No. 31, North Fifth street, Philadelphia; and at 143 Nassau st., N. Y.

This book has a very high reputation, where no pro-slavery prejudices come in to obscure the judgment. It is a work of remarkable truth and power. The following, from the Leeds Mercury, is one of the many commendatory notices, which hailed its first appearance.

"This book is exceedingly clever, and surpasses anything the author has hitherto published. Her dialogues are full of spirit, and bear the genuine impress of the peculiarities of vulgar American dialect. In fact, in many parts of J. J. Whitlaw, she fairly emulates the masculine power of the best novel-writers in our language."

Philadelphia, March 3d, 1842.

FREE-LABOR GOODS,

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4, and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's